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JUNE, 1955

THE Liguorian

A MONTHLY MAGAZINE FOR LOVERS OF GOOD READING

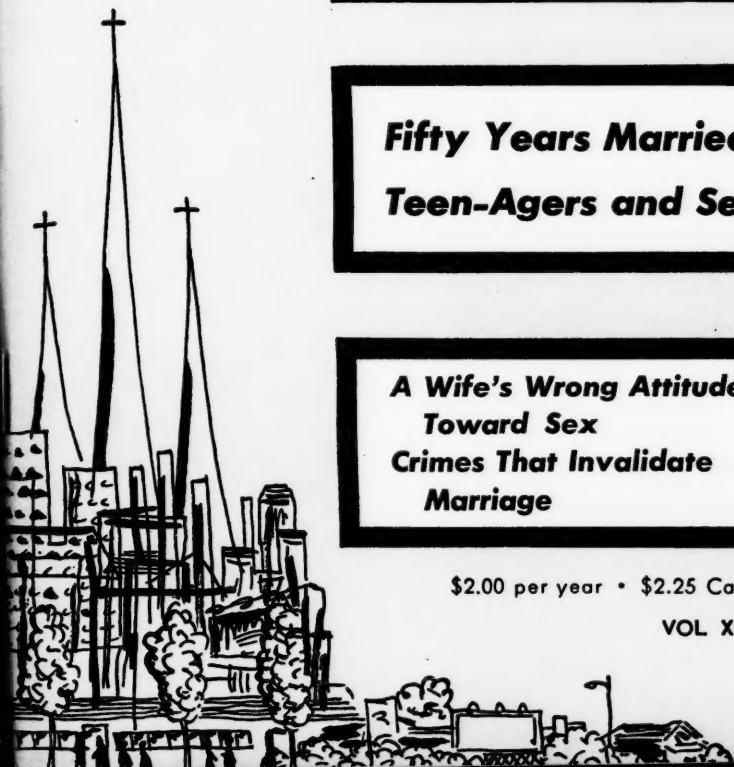
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\$2.00 per year • \$2.25 Canada and Foreign

VOL XLIII . . . No. 6



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The Liguorian LIGUORI, MO.	
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Two Dollars per year — (Canada and Foreign \$2.25)	

Published Monthly by the Redemptorist Fathers and entered as second-class matter at the Post Office at Liguori, Mo., under the act of March 3, 1879. — Acceptance for mailing at special rates of postage provided for in section 1103, act of October 3, 1917. Authorized July 17, 1918. Published with ecclesiastical approval.



June, 1955

THE Liguorian

a magazine for the lovers of good reading



*Devoted to the Unchangeable Principles of Truth, Justice, Democracy
and Religion, and to All That Brings Happiness to Human Beings*

What Work is Forbidden on Sundays?

Some Catholics have forgotten, or chosen to disregard, the fact that the Church has definite rules as to what is permitted and what is not permitted in the way of work on Sunday. Here they are.

Donald F. Miller

IT has been widely noted in recent years that there is a growing tendency on the part of all classes of people, including many Catholics, to disregard almost completely the obligation of making Sunday a day of rest, i.e., one free from unnecessary servile and commercial work. At the same time, among conscientious Catholics, there is often a considerable confusion and misunderstanding as to just what kind of work is forbidden on Sunday, what activities are not prohibited, and what circumstances may at times permit ordinarily forbidden work to be done. This is an attempt to straighten out some of the confusion.

The third commandment of God reads: "Remember thou keep holy the Sabbath day." This, like all the commandments of God, represents fundamentally a law of nature that can be recognized by the reason of man, even though the designation of the Sabbath in particular introduces a specific and

positive element that had to be made known by God. Under the authority of the Son of God made man, as given to the Church He founded, the Sabbath was changed to the Sunday even in the time of the apostles, because this was the day when Christ triumphed over death and proved His divinity and became the hope of the world by rising from the grave.

But the basic principle that a part of man's time, even so much as one day in each week, be set aside as God's day, is recognized by every thinking creature of God. And this means two things: that on one day of the week special adoration and honor and thanksgiving be given to God, and that on the same day, even as God is said in the Bible to have rested on the day after He created the world, men rest from their toil as a second means of expressing their dependence on and adoration of God.

Without the guidance of the Church

Christ founded, it would not be easy for all men to agree on a day to be set aside for God so that they could, in the spirit of brotherhood that is theirs under the fatherhood of God, honor and adore God together; nor could they know how best to express their adoration of God and by what kind of rest or refraining from toil they could keep the Lord's day holy.

The Church, therefore, directs them wisely in the fulfillment of their natural obligation of giving one day a week to God. From the time of Christ down to today she has designated Sunday as the Lord's day. On that day she commands them to adore God by participating in the celebration of Mass, the sacrifice of the new law which reenacts the death of Christ on His cross; and she outlines the program of rest from toil that should be adopted by all.

With this latter point we are concerned here. These questions need to be answered plainly: What kind of work, and how much work, is forbidden on the Lord's day? What kind of a sin is committed by one who disregards the Sunday rest? What circumstances may permit one to work on Sunday?

I Kinds of Work Forbidden

The law of the Church, specifying the law of God, forbids three kinds of work on Sunday: servile work, judicial work (the holding of trials for criminals and wrong-doers); and commercial or mercenary work such as is connected with public auctions, running a business, public buying and selling, unless long-standing custom or permission of the proper authority has approved it.

The second of these categories, the prohibition of legal trials, need scarcely concern the ordinary person. But

the other two need careful explanation.

1. *Servile work.*

This is any kind of work that is ordinarily done by manual laborers, that primarily taxes the body and not the imagination or the mind, and that has traditionally been considered a kind of work forbidden on Sunday.

The important thing to note here is the fact that it is a *kind* of work that is forbidden. It makes no difference whether the work is done for money or for recreation, whether it is very fatiguing or only lightly so; or whether a person enjoys doing it or does not enjoy it. Servile work as defined above is forbidden because it is a kind of work that should not be done on Sunday.

Surely under the definition of servile work, as commonly and traditionally considered manual labor and exercising principally the body, are ploughing, harrowing, sowing seed, harvesting; the work of all the building trades, e.g., laying cement, carpenter-work, painting, roofing, etc.; such trades as tailoring, laundering, dry-cleaning, ironing; certain kinds of work that a man or woman might do around their own house, such as gardening, repair-work, washing or working on the family car, etc. These are true examples of servile work, but their prohibition must be considered in the light of what will be said below about special circumstances that may at times permit them.

Here are some examples of work that is not commonly considered servile or manual, and that therefore may be done on Sunday without sin. It must be repeated that it does not matter whether such work is done for money or for recreation, with pleasure or displeasure, with great or little fatigue. The point is that they are not servile works and therefore are not

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forbidden on a Sunday.

Work involved in the pursuit of any of the genuine arts is surely not servile work. Thus it is not forbidden to paint pictures, to work on statues in clay or stone or plaster of Paris, to write poetry or other forms of literature, to practice music or even to teach others to play a musical instrument on Sunday. Artistic needle-work and embroidery which has as its object the beautiful rather than the useful, also come under this heading. Ordinary sewing, such as making clothes, darning socks, repairing garments, are, on the contrary, usually considered servile works. The same is true for crocheting socks, sweaters, mufflers, etc.

Study of any kind is not servile work. Thus a high school or college student may "cram" for examinations on a Sunday, or prepare for ordinary lessons. Neither is any work that is mainly intellectual forbidden, such as writing either by hand or by typewriter, balancing one's family budget or monthly financial accounts, writing personal checks, etc.

Taking part in athletic games and other forms of physical recreation does not come under the common understanding of servile work, even though the body is chiefly used and one may become very fatigued from playing a game of tennis or basketball, etc. But these are not forbidden nor is it forbidden to attend professional or amateur athletic contests on Sunday. It is lawful to hunt, fish and to take long hikes on Sunday. It is not forbidden to go riding, by car or horseback or buggy, even though a certain amount of physical work is necessary in connexion with such trips.

How much of the genuine servile work described above constitutes a mortal sin? To do such work for more than three hours, without any of the

reasons or excuses explained below, would constitute a mortal sin. To do servile work for less than three hours, without a proportionate reason, would be a venial sin.

2. Commercial work.

This, according to the law of the Church, is the kind of work connected with public buying and selling, running a business, holding auctions, etc. The law specifically states, however, that long honored custom or the permission of the proper ecclesiastical authority may justify an owner in opening his business establishment on a Sunday.

It is the intent of the law that in normal circumstances all factories, foundries, business offices, shops and department stores shut down on the Lord's day. We say "in normal circumstances" because in time of war or a similar great crisis the defense needs of a nation may require the continuous operation of plants that produce munitions and other business places as well.

However, the owners and operators of big industrial enterprises should not permit, in times of peace, a temporary shortage of their product and therefore a chance for quick and great profits, to induce them to keep their plants open on Sundays. It is their responsibility not to make men work on Sunday without a serious reason. But if a man has a job in such a plant, and is called to work on Sunday, he does not have to risk losing his job by refusing to work on Sunday. The responsibility lies with the employer, not with the employee who is told to work.

Apart from the big industrial plants, business offices and the like, a problem that concerns many ordinary people is that of what kind of shops may be opened on Sunday without violation of the law. Here there are exceptions

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to the general law that have been sanctioned by custom and that have objective reasons to approve them.

It is a custom that many drugstores are opened for at least some hours on Sunday. Behind this custom is the fact that medicines and prescriptions for the sick may be suddenly needed on a Sunday, just as on any other day. The fact that most drugstores have expanded into catch-alls for almost any sort of merchandise does not nullify their reason for remaining open. Thus it is not wrong for Catholic owners of drugstores to open their doors on Sundays, nor for their hired clerks to work at the counter, nor for customers to patronize them on the day of rest.

It is customary for restaurants to be open on Sunday because there are many people, such as travellers, rooming house dwellers and many others, who are dependent on restaurants for their meals. Since it is permissible for them to be open, it is not forbidden to anyone to patronize them for any reason, nor for those who hold the jobs of cooks, waiters, dishwashers, etc., to work in them on Sunday.

Since travelling by automobile, even for the sake of joy-riding or visiting, is not prohibited on Sunday, it is customary and lawful for gasoline stations to be open for business, at least along main highways where people will need to be served.

There is a certain type of confectionery store, dealing in such items as ice cream, candy, snacks and food specialties that people are more apt to look for on Sunday than any other day, that, we think, also come under the approval of a long-standing custom for remaining open on Sunday.

It is difficult, however, to justify the opening of general food stores and other marts of merchandise on Sundays, a practice that is often inspired

solely by a desire for extra profits on the part of their owners. It is possible that in certain localities a sufficient reason for the opening of such stores may be found in the fact that the working conditions of many of the people in the area make it gravely difficult for them to do their shopping on weekdays. But such situations are rare, and are easily invented by the imaginations of dealers who are actually inspired solely by avarice.

Because the danger of this abuse is always at hand, we make these recommendations to Catholic dealers and customers who want to live up to both the letter and the spirit of the law of rest on Sunday.

1. If they belong to associations of dealers in any commodity, they should use their influence to establish a policy by which all members close their stores or places of business on Sunday, to prevent the spirit of competition for profits from leading to widespread abuses in this regard.

2. In individual cases where there seems to be at least a probable public need for opening a certain type of business on Sunday, the owner should consult his pastor and let him pass judgment on the weightiness of the need.

3. If a store or any place of business is open on Sunday, Catholics may patronize it on occasion without inquiring whether there is a sufficient reason for its being open. *But* they should try to do all their ordinary shopping on weekdays, thus lending the weight of their example and the influence that not shopping on Sunday is bound to have on dealers, toward a better fulfillment of the law of rest on Sunday.

II Exceptions to the Rule

There are three grave reasons that can make it lawful for Christians to

take part in servile work, as described in the first part of this article, on Sunday. The first is necessity; the second is the virtue of religion requiring some work to be done directly for God; the third is charity, when a neighbor in dire need requires some service.

1. *Necessity.*

Here a distinction must be made between a continuing or permanent necessity, requiring a man or woman to work every Sunday, and a sudden necessity that is more in the nature of a temporary emergency.

In the first category are men who are employed in public utilities, providing light, heat, water, transportation, fire protection, etc., to communities. They may have to work every Sunday because the service they help to provide is as necessary for the community on Sunday as any other day. The same applies to janitors, firemen, etc., of large institutions and apartment house. Housewives and domestic servants have to do a certain amount of servile work every Sunday, such as cooking meals, washing dishes, making beds, keeping at least a minimum of order in the house, etc. Dairy farmers have to milk and feed their cows on Sunday as on any other day.

In the second category are sudden emergencies that may arise to justify servile work on Sunday. For example, forecasts of an imminent and destructive storm will now and then justify a farmer in trying to save his ripened crops by harvesting them on Sunday. Breakdowns of plumbing, electrical, gas installations will often require servile repair work that can be called necessary. Mothers will sometimes find it necessary to do some washing or ironing on Sunday in order to have their children decently dressed for school on Monday, though, of course, they are bound in general to try to get

such things done on weekdays. But when an emergency does arise, it absolves them from wrong-doing in working on Sunday.

2. *Piety or religion.*

There are occasions when divine services could not be held on Sunday without considerable preliminary servile work being done. For example, in places where a hall has to be used for Sunday Mass that was used for some other purpose up to Saturday night, it will have to be cleaned and made ready on Sunday morning.

In some cases, too, where the people themselves are building a church in their spare time and have no really proper place for Mass till the church is built, it would be lawful for them to work on the church on Sunday.

3. *Charity.*

Not any sort of servile work that is motivated by charity is permissible on Sunday, but only that which is required by some great necessity of a neighbor.

Thus, for example, if a neighbor's house were to catch on fire, no Catholic would have any qualms about rushing to save as much of his belongings as possible, and to help put out the fire if there were any hope of doing so.

Thus, too, it would be permissible to help a poor family to move from one house to another on Sunday, if that were the only day on which the help needed could be given.

And, of course, it is always lawful to do any of the work that is connected with the care of the sick, or of small babies, on Sunday.

III Special Problems

After all the principles have been laid down, there remain a number of questions involving interpretation of principles that are often asked. Here

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are some of the chief ones.

1. *Does the desire to avoid idleness, and the temptations that may arise from idleness, make it lawful for a person to work in his garden, or to do repair work around his home on Sunday?*

Of itself this motive does not constitute a sufficient reason for breaking the law of rest on Sunday. The reason is because there are so many permissible occupations through which one can avoid idleness on the Lord's day. One can read, study, do artistic work, go walking or riding, or any number of other things that are not servile work, as gardening and repair-work are.

However, there may be individuals who are, by way of exception, incapable of escaping temptation unless they throw themselves into some manual labor. Such persons should ask their confessors or their pastors as to whether they actually have sufficient reason for doing servile work on Sunday, and accept their decision or suggestions. Moreover, if they are told that they may work on Sunday to avoid idleness and temptation, they are bound to take measures to prevent scandal from being taken by persons who do not know that they have permission for the work they are doing.

2. *A man who works at a job five days a week has a summer home at a lake or in the country. In spring he wants to clean up the summer house,*

perhaps add an extra room or porch, and to cultivate a garden around it. Since he has only evenings and Saturdays and Sundays to do this servile work, may he use his Sundays for this purpose?

The mere fact that a man enjoys doing this kind of work himself is not a sufficient reason for disregarding the law of rest on Sunday, and spending the day in carpentering, painting, repairing, cultivating a garden, etc. If he can afford to hire help to get this servile work done on weekdays, he is bound to do so. If he cannot afford such help, he should explain the situation to his confessor or pastor and abide by the decision given. As in the case above, scandal must be avoided as much as possible when permission is granted for such servile work.

3. *With the growing popularity of "do-it-yourself" tools and outfits, may not a man who works at a job all week use his Sunday leisure time to repair chairs, make odds and ends of furniture for his house, make his own screens, etc.?*

All such work falls under the traditional head of servile work, and may be done on Sunday only when there is a serious reason for breaking the law of Sunday rest. Emergency repair-work may of course be done. But unnecessary or extra jobs should be reserved for the days of the week, even though it is work that is greatly enjoyed by the man who does it.

Greetings

"How can you, friend?" the Swedish say. The Dutch, "How do you fare?" "How do you have yourself today?" has quite a Polish air. In Italy, "How do you stand?" will greet you every hour; In Turkey when one takes your hand, "Be under God's great power." "How do you carry you?" is heard when Frenchmen so inquire; While Egypt's friendly greeting word is "How do you perspire?"

Selected

Between Blood Brothers

From one murderer to another this letter might well be written. Only that the one most famous in history for his many murders has no record to compare with that of his fashionable blood-brother of modern times.

By

Louis
G.
Miller

“WE discovered in Oklahoma City an abortion mill. The so-called doctor who ran it listed 752 patients in 18 months.”

—*Saturday Evening Post*,
Jan. 15, 1955

To a certain abortionist,
From Herod the Great, one-time
king of Judea,
Greetings!

You may never have heard of me, since my span of time on earth was long ago. I died to mortal life in the year 7 A.D.

Nevertheless there is a close link between us. We might even be called blood-brothers. Not indeed in the ordinary sense of the phrase, but because both of us have freely dipped our hands in human blood. You have my admiration for your accomplishments. Your aims and methods are after my own heart. I would like to share with you my inmost thoughts.

I once considered myself a professional in the fine art of murder. Here are some of my modest accomplishments. At my orders were killed Aristobolus, my brother-in-law, Alexandra, my mother-in-law, and then Mariamne, my favorite wife. Later I gave commands for the murder of Aristobolus, Alexander and Antipater, all of them my own sons. These were my better-known crimes; there were others, of course, of less general interest.

In comparing my career with yours, as I have often had occasion to do, two points have struck me as worthy of note.

Only once or twice did I myself dip my fingers in the blood of my victims. You on the contrary have taken personal charge of each of your executions. I bow before such an exhibition of nervelessness. This indeed is callousness beyond compare.

The other point I would comment on is the high degree of specialization which has marked your career. Almost all of your attention has been devoted to unborn babies. We are told (such figures reach us here) that 7000 women die each year in the United States as a result of attempted abortions, and perhaps you may lay claim, indirectly, at least, to a few of these. But with single-minded devotion you have lavished your main effort upon the unborn.

Only once in my life did I thus concentrate my homicidal attention upon small children. This was when I sent my soldiers to kill all the male children of two years and under in the town and environs of Bethlehem. In such a limited area, there were involved only a small number of children — perhaps 20 or 30 at most. But great heavens! what a commotion was caused by that tiny military expedition. One would think a whole province was wiped out. When reports

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reached me that the mothers did not cease to wail and mourn, I began to be concerned. Perhaps it was a mistake, especially since the purpose of the order was not fulfilled. The one Child I wanted to destroy escaped me.

But now I see that I, called Herod the Great, can scarcely boast in comparing our respective accomplishments. By specializing your activities, by spreading them out over a period of time, you are able to operate without arousing any of that unreasonable, annoying opposition which met me at every turn. They called me a butcher, and my name is still held in opprobrium because of what they term the "massacre of the innocents." But to you some of your own victims give the fine-sounding name of "doctor," and they put money in your hand for being cruel!

I am told that you performed about 750 abortions in little more than a year. That means about two a day, allowing for days off, and an occasional vacation. After all, as a conscientious worker, you were entitled to your rest. Two murders a day, and not a stir or complaint on the part of your family or friends or neighbors!

People used to talk about "conscience;" it never bothered me much, I must say, after certain episodes in my young manhood. There were some who said I had killed my conscience by my excesses. Be that as it may, apparently the "conscience" idea was far from dead in my time. People were forever talking about my so-called crimes. They didn't dare speak thus in my presence, of course, and if I heard anyone doing so I had him taken care of soon enough. But the complaints were there. People were shocked at my actions, and hated my way of life.

But in your time it seems that things have changed. As king, I was immune, but in my own nation, you would have been stoned for your activities. Yet for many of your own people they represent no serious crime. The mothers of Bethlehem mourned their murdered children, and refused to be comforted. But mothers come to you every day to have their children killed. Furtively they come to you, and furtively they go, and apparently there is no anguish for their lost child. There is only fear for their own miserable skin, and a certain perverse joy at escaping the burdens of mother-love. What magic do you possess that women will pay you for tearing and slashing from them the precious gift of life within their womb?

I suppose you charge at least \$100 for your services. The fee seems reasonable enough, considering the delicate nature of your work. Thus for 750 cases you have become at least \$75,000 richer in little more than a year. A neat profit, my blood-brother, a neat profit indeed. In my day money didn't concern me so much; I had more than I could use. I was more interested in power and prestige. But I can appreciate the down-to-earth venality of your motive. Doubtless, casting about in your own mind, you selected this as the quickest and easiest way to achieve your purpose. Moral scruples did not enter the picture at all. In this, my blood brother, we think alike. How anxious I am to have you here with me!

I'd like to ask you this question, though. Do you have any trouble sleeping nights? For myself I must admit that as I grew older sleeping became more difficult. I was sick, of course, and worried about my standing with the emperor. But there were

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dreams, too, that terrified me. I had no conscience, as I have said, and not a scruple about the murders I had done. But I will admit to having been superstitious, and I did not like waking up in a cold sweat. Often I would see the bloody form of Mariamne standing by my bed. I had not wanted to kill Mariamne; of my ten wives, I had loved her best. But they told me she was plotting against my life, and what was I to do? I could take no chances, knowing how I was hated.

And I will confess those little Bethlehem children appeared to me in my dreams. Doubtless this was due to my fevered imagination. But it was annoying. Could I help it if their mothers wept? I had to protect my reign, did I not? They told me a king was born in Bethlehem. I could not stand for that. Why did those small children come before me in my dreams, with their blood upon them?

Do you have such dreams, my blood-brother? Does it seem to you then that there is blood on your hands which will never wash off? Pay heed to those dreams, but not as I did. Instead of turning my thoughts to how I might repair the past, my dreams served but to intensify my suspicion and my bitterness.

When I was old, near 70, I had no appetite, and at times pain racked my vitals like a fire. I had them carry me by carriage and litter down the mountains from Jerusalem past Jericho, down into the deep valley of the Jordan where the waters of that river flow turgidly into the Dead Sea. At Callirhoe, near the eastern shore, there were hot springs, said to be medicinal and health-giving. I had some hopes they might relieve my misery. I should have known better. At Callirhoe, beneath the hot desert sun, my pain increased and my fever mounted. The nights be-

came horrible with dreams, and by day I saw the hatred in the faces of the living. I knew them well; they were only waiting for me to die so that they might rejoice. I thought of a plan to make them mourn, even though they might not mourn for me.

I sent a trusted messenger with orders that some of the chief men of the Jews should be locked up in my fortress at Jericho. Immediately upon hearing of my death, the soldiers were to slaughter all these hostages. Thus I would make sure that there would be tears throughout the nation at my passing.

I mention this plan of mine (which was not carried out, such being the perfidy of my servants) because it points up another similarity in our careers. In a much less crude and sensational fashion you are making sure that there will be sorrow after your death because of your deeds.

There will be the sorrow of those who must live with their own self-reproach at having permitted you to destroy at one stroke life in their womb and grace in their soul.

There will be the reproach of those who, because of the one child, unwanted and destroyed, were refused other children by the Creator, even though later they begged Him for that boon.

There will be the reproach of those who with their blood-money purchased unhappiness and misery from you in time and eternity.

It is indeed a fine harvest of tears you will reap for many years. I can only stand in admiration of the evil genius of your plan.

Farewell, my blood brother. With impatience we await you in this place, where all that lives is hated, but nothing can be killed anymore.

Herod the Great.



For Wives and Husbands Only

Donald F. Miller

A Wife's Wrong Attitude Toward Sex

Problem: Can you recommend anything in the form of reading matter or advice, that will help a young married woman to overcome an admitted abhorrence for everything that has to do with sex in marriage? She has been married for nine years, and, to her sorrow, does not seem able to have children. But the alarming thing is that this very devout girl, who seemed perfectly normal, is making a mess of her marriage by her refusal to accept the primary obligation toward her husband, who is a good man and who genuinely loves her. Her attitude seems to be that sex is dirty and low. This girl is my daughter, and I don't know where she picked up the wrong attitude because we said nothing, when she was growing up, to implant an abhorrence of sex in her mind. Perhaps some of her teachers, in stressing the true glory of virginity, wrongly gave her the idea that marriage and sex are in themselves degrading. What can be done for her now?

Solution: One of the common causes of catastrophe in marriage is just such a wrongful attitude toward sex, crystallized into violent inhibitions or even a psychosis, as is described here. Often the attitude is accompanied by pride, which refuses to permit even the teachings of Christ or His Church to correct the wrong notions that have been acquired.

Any wife who finds herself abhorring and hating the sexual obligations of marriage, to the point of refusing to fulfill them, and who is not yet a hopeless psychotic, must be humble enough, first, to accept and ponder, and secondly, to fulfill cheerfully (even though without much feeling of joy) the duties that arise from the following principles:

1. The central feature of the contract freely made when a person enters the state of marriage is the surrender of the body to the will of the partner for those actions that are designed by nature for the procreation of children. This surrender is to be without any personal reservations; it is to be permanent; and it constitutes an obligation that binds under pain of mortal sin, even though at times it becomes distasteful and unpleasant as far as the person's feelings are concerned.

2. Spelled out simply, this is what is meant by the above: It is a mortal sin for a wife to refuse to consent to the marriage act whenever her husband *seriously* and *reasonably* asks for it. This is as binding in conscience on a wife as is the avoidance of adultery and other grave sins against marriage. The words "seriously" and "reasonably" amply cover the many cases in which a wife's refusal is not sinful.

3. To overcome inhibitions in this regard a wife should 1) reveal her difficulty to her confessor and follow his spiritual guidance and commands; 2) ask him (or other Catholic authorities) for books that will help to replace her wrong ideas with the correct ones.

Fifty Years Married

This is the story, enlarged from notes, that a man about to celebrate his golden wedding anniversary told of his married life to the one who has written it down.

Ernest F. Miller

IT'S June. And thousands of young folks all over the United States will be using this month for getting married. I don't blame them. Marriage is a pretty nice institution. And June is a beautiful month.

I know what I'm talking about. It was in June I got married. A pretty long time ago. In fact, fifty years. This June I'm celebrating my golden jubilee. If I don't know the ins and outs of marriage, then I'm blind and deaf and dumb. I could tell these young folks a thing or two if they'd listen to an old codger like me.

The trouble is, it's pretty hard to listen to anybody when you're in love, when the invitations are going out, when the dress-makers are working day and night to get the gowns finished and when the pronouncement of the vows is just around the corner. You have to be pretty wise and level-headed at such a time lest your heart lead your head astray.

Undoubtedly there are not a few right now who imagine that marriage needs only love to make it go, even though the husband be a hottentot and the wife a heathen or a harlot. Mixed marriages, invalid marriages, ill-ad-

vised marriages, love-at-first-sight marriages, physical - attraction - alone marriages, child marriages, any old kind of a marriage, all these and many others like them are thought to be justified as long as love is in the heart, a marriage license in the hand, and a marrying parson in the vicinity to do the job for a modest fee.

Poor young ones! May God have pity on them. There's a lot more to marriage than love, licenses and parsons. It took me fifty years to find that out. But I found it out. It would be too bad if all these others had to wait fifty years too.

Many people come up to me these days and, after telling me how good I look and how they wouldn't take me for a year over forty-five (all of which is downright lying, for I've lost everything in me that was loose — my hair, my teeth, the spring in my step and the sight of my eyes without glasses), they ask me two questions. They ask me, now that I'm standing on the mountain-top looking down, whether or not I'm sorry that I took the step and began the climb those long fifty years ago, and whether or not I'd do it over again if I had my chance to

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go back and make the choice once more.

I always tell them that I'm not sorry at all; and that if I had to take the chance to start off once more, I'd do it exactly as I did it in the June of 1905. I wouldn't change the place or the church or the girl or anything else. I don't know how I could have gotten a better deal.

Do you want me to explain?

I'm not sorry that I got married for I was always taught by my mother and father, and by the missionaries who came regularly to our parish to give missions, and by the retreat masters who gave yearly retreats in the Catholic schools that I attended (my mother and father would not think of any but Catholic schools for the education of their children), and by the magazines that were allowed in our house when I was a boy, that marriage was one of the most sublime states in life to which a man and a woman could be called. In fact, it was made clear to me that there was only one state in life more sublime, and that state was the priesthood and consecrated virginity.

Marriage (my instructors insisted) was not the result of chance. Marriage did not come into existence as a result of a decree of the government of some ancient country. Marriage had not its origin in the action of a cave-man who preferred one woman for his companion rather than many women as was the custom, and thereby (supposedly) started a trend which finally ended up in monogamous marriage such as society approves of today.

I was informed (and the idea was drilled deeply into my mind) that God founded marriage in the garden of paradise when He created the first man and the first woman (Adam and Eve),

and when the words were spoken, "Thus shall a man leave mother and father and all things and cleave to his wife; and they shall be two in one flesh."

Long years after that, marriage was made into a sacrament by Jesus Christ, so that henceforth it was on the same level as Holy Communion, as the baptizing of a baby, the ordaining of a priest, the anointing of the dying. It was so holy an institution that forevermore, when a man and a woman knelt before the altar and swore unflinching fidelity to each other, the very heavens opened and let fall upon them a superabundance of grace not only to help them do the work which God wanted them to do by means of their marriage, namely, the continuation of the human race, but also to give them peace and happiness at the same time.

Why should I be sorry that I got into something that God Himself thought out and began, something that is primarily proper to Him, the creation of new human beings? Why should I be sorry that I've had the good fortune to live within the warming rays of a sacrament all these years? What would have happened to me if I had not had the chance?

As to the second question, would I do it over again if I had the chance — I certainly would.

The reason I answer in so strong an affirmative is the girl whom I married. A most essential thing in getting married and in staying married is the selection of the *right* girl. If you find the right girl, you're in; your case is all wrapped up. A girl can either make or break you and your marriage too.

The right girl is not always the most beautiful girl or the best dressed girl or the most popular girl or the richest girl or the smartest girl. Sometimes

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this kind of girl makes a terrible failure of marriage. She proves herself neither a good wife nor a good mother. Because she is rich or beautiful or popular or smart she is led to expect too much of marriage and a husband who is an integral part of marriage. She imagines that marriage is all receiving and no giving, with all the receiving being done by her and all the giving being done by her husband. This is false. Both husband and wife have to give and to give in if they are to avoid trouble and if their union is to last for fifty years.

Luckily I got the right kind of a girl for my wife. I don't know why the Lord was so good to me. But He saw to it that I ran into a girl who was everything that I could have asked for. Of course, I courted her for long enough to be sure that I wasn't being deceived. And I did not want her to be deceived in me. I felt that both of us should have a fair chance of finding out what the other was like both inside and outside. The truth of the matter was that I fell in love with her the first time I saw her. But I wasn't going to be fooled by that. It was my head and my faith, I had been told, that I had to use as guides, and not merely my feelings and my heart.

It was a scary moment for me when I popped the question and asked my girl to marry me. I didn't know whether she'd laugh at me, throw something at me or just say no. I held my breath. And then came the answer. She consented. She agreed to undertake the perilous journey of matrimony with me. In due time we were married, at Mass, both of us receiving Holy Communion, and the prayers and good wishes of our friends and loved ones showering down upon us as we plighted our troth to each other until

death would part us.

My girl was the right kind of a girl for me because she had the same faith as I had. She was a Catholic just as I was a Catholic. There are some who do not make very much of this. They are the ones mentioned above who labor under the impression that love alone is the alchemy of a happy marriage. They couldn't be more wrong. There must be more than love. There must be union, a complete union of two persons, of a man and a woman, bound together by a common bond. And that union must last until death.

There must first of all be a union of hearts. The husband and wife should be "in love" with each other so that they can hardly get along without each other's company, so that they would be willing to go to the ends of the earth in order to serve the welfare of the other, so that even a temporary separation is a source of pain. Also there should be a union of bodies. But that which is most essential is the union of minds. There must be agreement on the vital things of life. If this agreement is not present, the marriage will never have the happiness that God wants marriage to have.

My wife and I had this agreement by the fact that we were of the same religion. We were able to pray together, to go to the sacraments together, to talk about and to look forward to the time when we would enjoy the delights of heaven together. It is my conviction after all these years of married life that there is nothing in the world so powerful as religion, that is, a similarity of beliefs about religion, to hold a marriage together.

There was more to my wife, however, than her religion, wonderful though it was that she had the same religion as I had.

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She was uninhibited by fears or phobias that very easily could have made of her a neurotic and prevented her from bringing a family into the world. I heard that many women labored under these fears and in consequence led lives of selfishness and frustration. Their sisters by the thousands had died for their faith through the centuries of Christianity. But these former could not even tie themselves down to what looked to them like the terrible task of having more than one or two children. They were hardly married, and the main business of their life was over. Then they wondered what was wrong with them, why they could not find peace of mind.

These women entered marriage on *their* terms, not on *God's* terms who founded marriage and gave it its purpose. Thank God my wife was not like that. She came to me with a freshness, an innocence and a determination to be a good wife that was wonderful to behold. And in the course of time she adorned our home with six lovely children, three boys and three girls.

One would almost imagine from all this that I never had any troubles. Perish the thought. I had my troubles. I found out that marriage was not a perpetual honeymoon, a prolonged courtship. It had its drawbacks. And these drawbacks at times were painful to the spirit.

First of all I found out that in married life there is very little privacy. You're never really alone. If you have tendencies to the life of a hermit, you have no business getting married. Stay single. Live in a cave if you want to, or in a cabin on the top of a mountain. But don't take a wife with you. It won't work.

If I wanted to stay downstairs at night in order to catch up on the paper

or merely to be alone, she'd keep calling me until I'd have to give up and retire too. If I wanted to go to the north woods to hunt or fish, she'd be unhappy. Not that she'd say anything. Never. But you're not married very long before you can sense the likes and dislikes of your mate. So, we'd settle the matter by going to some seashore resort where there'd be ten thousand people, all squashed and squeezed into an area not much bigger than a ball park. And so it went in innumerable things in my marriage. You can no longer play it alone once you're married.

I also found out (the thought dawned on me one day with tremendous brightness and clarity) that there is never any escape from marriage until either you or your wife dies. Of course I never even considered getting a divorce. Still, I felt caught, trapped, snared as in a net. I was in a maze of narrow streets from which there was no escape.

This does not mean that I was not contented in my marriage. I was. But I was also sufficiently fallen in my nature (being the son of my disobedient first parents) to be irked by the fact that no longer was I a free agent. No longer could I go when and where I wanted as I could before I got married. Now I had to give an account of myself. This was not slavery. But it was an enchainment of some kind.

From time to time we had our arguments. It was inevitable. Nothing serious. But painful. She was a woman and I was a man. The masculine and feminine mentalities are different, that's about all that can be said about the matter. If one does not recognize this fact in marriage, one is in for a terrible time. For example, she could not understand why I had to toast a

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friend from time to time or take precautions against the catching of a cold by means of a small glass and its contents. She detested the fragrance of liquor. She was a woman. On the other hand I could not see the reason for the expenditures she would make on things like hats that did not look like hats or for the taste she would show in her preference for programs on the radio and television. I was a man. When both of us got these basic facts through our respective heads, the arguments and disagreements were fewer and farther between.

These things may be looked upon as the ups and downs of my marriage. They were the mosquitoes marring what might have otherwise been a delicious and unceasing season of summer for a period of fifty years; the clouds that occasionally obscured the sun; the proof that we were mortal and that heaven and not earth was our true home.

And they were minor in comparison to the blessings that I have enjoyed as a result of my being married and of my being married to my own particular wife. I am a man and full of faults as are most men. Because I am a man I marvel more and more at the goodness and the virtue of my wife. As far as I am able to judge, I do not think that there was ever a moment in the whole span of our married life when she was not in the state of grace. As far as I am able to judge, I do not think that the disease of mortal sin ever touched

her soul. When a man can say that about his wife he has said just about all that he need say or that can be said.

There is this much more. If I got sick, there was always someone there to nurse me back to health. If I was off on a trip, there was always someone waiting for me on my return to listen to my adventures. If I got into trouble (as I did from time to time), there was always someone to stand by me and see me safely out. Always it was my wife.

So, if I were to sum up in a word or two why I have no regrets over the fact that I have lived in marriage for fifty years, I think that I would say that it is due mostly to my good fortune in possessing a faithful, a fervent and a courageous wife, one who was more than a lover to me, one who was a friend and a companion. And when the time comes for one of us to die, I hope (perhaps in selfishness) that I shall be the first to go. I am quite sure that no longer could I stand to be alone.

I pray that all the young ones beginning their married lives this month will find the happiness throughout the years that are to follow as I found my happiness; and that eventually they will find their salvation through the graces that God will give them, and through their fidelity to the tasks God lays upon them, even as I look forward now to a reward I shall share with my wife forever.

Island Against Communism

It is no surprise that Ireland remains serene and confident before the atheistic threat of communism in a time when loss of faith has shaken our world to its very foundations.

St. Patrick built a lofty and enduring monument visible throughout the world; a towering shining citadel of faith pointing high into the heavens and showing all men is these anxious and troubled times, the way to confidence and serenity; faith in God, in country, and in self.

Quote

Pre-Marriage CLINIC

Donald F. Miller

Crimes that Invalidate Marriage

Problem: I read in a LIGUORIAN article (now also a pamphlet entitled 'Can the Church Annul Any Marriages?') that certain crimes against marriage, such as adultery combined with a promise of marriage, and adultery combined with an attempted marriage, constitute an invalidating impediment to marriage to the sinning partners involved. Can you give me more information about these impediments of which I have been almost totally ignorant till I read your article?

Solution: The Catholic Church has been entrusted by Christ with the obligation of both administering the seven sacraments to the end of time, and protecting them from dishonor and abuse. In conformity with this mandate, she has made certain crimes against the sacrament of marriage, which strike directly at the unity and indissolubility of marriage, an invalidating impediment to marriage for those who commit them. These crimes against sacramental marriage are of three kinds:

1. If a validly married Catholic commits adultery, and promises to marry his partner in sin, or attempts to marry that partner in any way, with his true spouse still living, then a diriment or invalidating impediment arises between the two adulterers. This means that even if the true spouse of the married person subsequently dies, the latter cannot validly marry his partner in sin without a dispensation from the impediment, granted by the proper authority in the Church.

2. If a validly married Catholic commits adultery, and either he or his partner in sin murders the true spouse of the married one, the two sinners cannot validly marry without a dispensation from the impediment they have incurred.

3. If a validly married Catholic conspires with a paramour to kill his lawful spouse, then, even though they have never committed adultery, they cannot validly marry without the proper dispensation from the impediment they have incurred.

The first of these three kinds of crime is the one that might quite easily occur. A man, for example, has a sickly wife, or a nagging wife, or even a wife who has left him. He neglects the sacraments and prayer, and so becomes spiritually flabby in the face of temptation. He meets a girl who seems very sympathetic to his problems or his loneliness. He falls into the sin of adultery and promises to marry the girl when his wife dies, or attempts to marry her while his wife is still living. By his terrible crime against the unity of marriage, this man has incurred the impediment that makes marriage to his forbidden lover invalid, even after his wife dies. Only by humble confession, contrition, absolution, and a petition for a dispensation from the impediment, could he marry the girl validly.

The Test of Your Faith

Nothing Christ asked His followers to accept tests their faith in Him more severely than the Mass. Nothing so marks the difference between saintly and sinful Christians as their attitude toward the Mass.

Howard Morin

WE are astounded at times to learn that a certain play on Broadway has had a continuous run for two or more years. We wonder what particular merit the play has that keeps drawing customers night after night for so long a time. And yet we have a drama in the Catholic Church that has been played before trillions of audiences through 1900 years, drawing new and larger audiences each day. This is the drama of the Mass; for our Mass is nothing more than a play, a drama, an actual portrayal of Christ's passion and death.

The main actor in the drama of the Mass is Christ Himself. The most important lines are: "This is My Body . . . This is My Blood . . ." In every Mass Christ offers His sacrifice again (for His Body is truly broken), and He shows His death again (for His Body and Blood are eaten and consumed).

Each day the drama of the Mass may be set on a stage that has a different background. But it is always the same Mass. The background consists of the ceremonies the Church has used to surround Christ's death. The prayers that are fitted into the ceremonies of the Mass may revolve around a particular feast day of the Church or a particular saint.

In the Mass of a particular saint the prayers bring to mind clearly that

this saint has during life imitated the virtues of Jesus Christ. In the Mass of a particular feast an incident of Christ's life is usually brought to mind with vivid reality; for instance, the feast of Christmas, or Easter, or Pentecost.

The ceremonies of the Mass are like the extra jewels on a watch. These jewels do not help to keep time, but they add beauty and splendor to the watch. The ceremonies of the Mass add a proper and dignified setting for the offering, consecration, and communion of Christ's Body and Blood. The origin of the ceremonies now used at Mass can clearly be traced in the pages of history. First one, then another ceremony was added to embellish the drama, either as a preparation or thanksgiving for Christ's sacrifice and the merits He obtained for us. A careful study of the ceremonies of the Mass will help the drama come alive in your presence. Each movement on the part of the priest, each prayer he recites, either leads up to or away from the heart of the Mass, which is the real death of the real Christ.

Perhaps one of the reasons why it is so difficult to understand the Mass is that this is the one mystery given us by Christ that demands the most inexorable faith. Without faith we can recognize neither Christ the Man, nor Christ the God. In all the other mys-

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teries of Christ's life or teaching we can see at one time either the human Christ or Christ Who is divine. But not in the Mass.

At Bethlehem, we see the Christ-child as a human being, much like any other newly-born child — eyes closed, fists clenched, skin tender and ruddy. But for all the weakness of the child in the crib we can, with the eyes of faith, recognize the Master of all created things. The angels sang in the heavens; the whole dark world rejoiced in a splash of light the night He was born to tell us He was God! When Christ was baptized by St. John, we saw a man walk into the waters of the Jordan to undergo a ceremony of penance; but our faith tells us that He was also God. The voice from heaven made that clear. "This is My beloved Son in whom I am well pleased . . ." When Our Lord took His three favorite apostles to Mount Thabor, a little bit of heaven shone through the Body of Christ. He appeared so dazzling that the apostles fell on their faces to protect their eyes. A few moments later they saw no one, but Jesus alone, standing there like any ordinary man. On Calvary the broken Body of Christ could not be recognized as that of God; but when all nature was in agony during the last moments of the crucifixion, the centurion cried out: "Surely, this was the Son of God!"

In all these mysteries of Christ's life we get a faint glimpse of Him as God. The fact that He is God is tempered by the hard reality that He is also a Man. But in the mystery of the Mass we see neither Christ the Man, nor Christ Who is God.

That is probably why it is so difficult to explain perfectly what the Mass really is. We touch the consecrated host. It feels like bread, but it isn't.

It is the Body and Blood of Christ. Even our eyes do not help us here. Rather they tend to make the truth of the mystery more obscure. Our mind is the only part of us that can grasp the essential part of the Mass, by accepting it on faith.

If you expect to see the Body of Christ in the Mass you will never be satisfied. You cannot see His Body or Blood with human eyes. But once you accept this mystery as a truth coming from the lips of Truth itself, then there is no more difficulty.

In the Holy Mass both God and man are so completely hidden from our senses that if we try to demand too much from the imagination we get very little. The powers of reason are weak before this mystery. We have the incident of the multiplication of the loaves to help us understand in a small way how Christ can be present bodily in each of the million small hosts on our altars. If He can multiply five loaves for five thousand men, what is to prevent Him from doing the same with His own Body?

Reason and imagination give us a little help in regard to the weight of Christ's Body contained in a small wafer that weighs less than an ounce. After the multiplication of the loaves Christ walked on the waters of Lake Genesareth. He made His Body light, light as a wafer, so that it would not sink in the waters. What is to prevent Him, then, from making His Body light again so as to be contained in the confines of a little white host?

But even with these helps, reason is pretty weak when it comes to a full understanding of the Mass. St. Thomas says that on Calvary it was impossible to see in a broken body the Body of the Son of God. It was easy to see that He was a man. He goes on to say that in

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the Mass you can see neither God nor man.

For this reason our only guide in understanding the essential part of the Mass is the word of Christ Himself. What He says is true, because He cannot tell a lie.

When Our Lord said He was the Son of God He proved it. That is why He worked so many miracles for the Jewish people. He knew that they would not believe He was the Son of God. So He proved it by showing them He had the power of God. "We know that you have come from God; for no one could do these signs that you do, unless God were with him . . ." If ever the Jewish people — or for that matter anyone in the history of the world — could catch Him in a lie, then the whole fabric of His doctrine would blow sky high. But when Christ approached a miracle, He came through with it, and left the world staggering under its impact. "From the beginning of the world it has never been heard that anyone has opened the eyes of one born blind; unless this one was from God He could do nothing . . ."

On the day when He would leave His Body and Blood as a memorial of Himself on earth He was just as truthful as He was in His miracles and in giving proof that He was the Son of God. And now the zero hour for the Mass was approaching. Before the sands of another day could run out, He knew He would hang on the cross and die. Before He died He knew He would leave Himself on earth under the appearance of simple bread and wine. This would be a hard doctrine for His followers to believe. It would demand a reckless plunge into the ocean of faith. His followers would never, as long as the world lasted, be able to fathom the mystery with their

minds. This mystery was too sacred for human minds, too staggering. Christ would let us get close to it; but it would always be veiled with a mantle of mystery.

It was in the supper-hall of Jerusalem that Christ gave us the Mass. He had gathered His apostles around Him. There was a hush when He sat in the midst of them. They knew He was to do something powerful, something they would remember the rest of their lives. First He gave a long speech. Then He took a towel and a basin of water and washed their feet. "If therefore I, the Lord and Master have washed your feet, you also ought to wash the feet of one another." No one in the long centuries of time has challenged this statement. Why, then, should they challenge what He would do and say next?

He told His apostles to do what He did with the bread and wine. Our Lord took an ordinary piece of bread and said: "Take ye and eat, for this is My Body." With the cup of wine in His hands He said: "Take ye and drink, for this is My Blood of the New Testament which shall be shed for the remission of sins. Do this in commemoration of me. . . ."

There it was. He had done it. Shortly before this He had said: "I have greatly desired to eat this passover with you before I suffer . . ." His desire had been fulfilled. He had now actually left His Body and Blood as a memorial on earth. He told His apostles to do what He did. He gave them power to invest others with this same spiritual jurisdiction. Therefore His Body would be on the earth as long as the world lasted. This is a hard saying. Who can listen to it? Only those who approach this mystery with the eyes and ears of faith. I believe, Lord, be-

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cause You have said it. This is enough for me.

After the last supper things happened quickly. There was the prayer in the garden, the capture, the mock trial before Pilate, the long tread to the hill of skulls, and finally the death of the Son of God. "This is my Blood," He had said, "which shall be shed for the remission of sins." Now His Blood was actually flowing down His body, dripping on the rocks beneath the cross. He also said: "Do this in commemoration of me." Do what? Eat My Body and drink My Blood. Every time you do so, you shall show the death of Christ.

This is too much for the mind to grasp. It was a good thing that God knew it was too much. That is why He left no trace or proof of this mystery to satisfy the mind and imagination. That is why He demanded such fearfully strict belief. This is a hard saying. But it grows easy to grasp under the light of faith that penetrates the mysterious world of God.

If you try to reason out this mysterious part of the Mass you will be left with a thousand doubts. Doubts will get you nowhere. When our Lord multiplied the loaves and fishes, when He walked on the water a few hours later, the Apostles thought His appearance on Lake Genesareth was a fantasy of the imagination. He spoke to them: "Fear not, it is I." St. Peter cried out: "Lord, if it be you, command me that I should come to you upon the waters . . ." Christ said: "Come!" Peter did all right, until he began to doubt. He was actually walking on top of the water, with the waves lashing around his knees. This is what made him doubt. And when the doubt took over completely, when he no longer believed that this was Christ on the waters, then St. Peter began to

sink. A few minutes later Our Lord said to him: "Oh, why did you doubt, you of little faith?"

Doubts about the Mass are as old as the Catholic religion itself. Actually a year before Our Lord left Himself in the Mass, the Jews at Capharnaum were cruelly direct in their questions about Him: "How can this man give us His Body to eat and His Blood to drink?" They tried to reason it out. And in this one mystery of faith, reason does nothing but cloud the issue. Faith alone taps the stream of this mystery. The Jews had no faith in Him. This same lack of faith is what keeps thousands out of the one true Church today. Like the Jews it is too much for them, so they "walk no more with him."

The Mass in the Catholic Church re-enacts the sacrifice, as Christ said it would, of His passion and death, His resurrection, even His ascension into heaven. There is merit attached to this living memory of Him, because of what He did for us on Calvary. That is why it is so advantageous to attend Holy Mass frequently. These merits are applied to us whenever Mass is celebrated. These merits are applied even to the Holy Souls in Purgatory.

The heart and core of the Mass is the death of Christ, His Body broken, His Blood poured out for the remission of sins. The rest of the Mass consists of ceremonies woven around this drama of the world-rocking death of Jesus Christ, the Son of God. Each day when the Body of Christ is broken again and bleeding on the altar, when the precious Blood is once again spilled in reckless generosity out of love for men and women and children, the angels in heaven must stand in wonderment at their God who takes such extreme measures to merit heaven for one and all. . . .

Letter to a Million Catholics

Who Are Prejudiced

Against Negroes

Dear Fellow-Catholics:

I selected the number "a million" in the above title only because it is a round number and may be taken not exactly but symbolically. The number of you to whom I address this letter may be larger than that, and it may be smaller. But every Catholic is included in it who has, consciously or unconsciously, maliciously or inadvertently, manifested prejudice against Negroes in any of its various forms.

My purpose is, in all charity and with the help of the grace of God, to try to show you how especially and preeminently such prejudice is unworthy of you as a Catholic, how it endangers the very salvation of your soul, and how it nullifies the spiritual leadership that the true Church of Christ, through all its members, should bring to the world. I beg you to read this carefully, to ponder it prayerfully, to examine yourself humbly in the light of the principles that are set down.

Because it is possible to deny that one is prejudiced while actually practicing prejudice against Negroes, start out by looking at the objective definition of racial prejudice as it flourishes in the hearts of many white Americans today. In general, prejudice against Negroes means a stubborn feeling, to which your will consents, that Negroes are in some way essentially inferior to white people, or that, inferior or not, it would be dangerous or harmful to yourself or society to admit them to an

equal status with white people in housing, schooling, employment and access to public facilities (such as hotels, restaurants, parks) of any kind.

If you are among the million or so adult Catholic Americans who have consented to such feelings, you will find yourself manifesting them in one of three ways: by your speech, by your actions, and sometimes by a silence that is as effective as words.

You manifest prejudice against Negroes, i.e., the feeling, approved by your free will, that they are essentially inferior to white people, by *speech*, whenever you use scornful or belittling or traditionally contemptuous names for them, such as "niggers," "coons," "jigaboos," etc. You also do so when you characterize Negroes in general or as a race as "shiftless," "dishonest," "dirty," "ignorant," etc. You do so, too, when you talk about "keeping them in their place," which, you must honestly admit, in that particular phrasing, means "an inferior place." Above all you prove yourself prejudiced against Negroes if you teach your small children to distrust and avoid all colored children.

You show prejudice by *action* when you take actual steps, or cooperate with others, to deprive Negroes of rights guaranteed to all Americans by the Constitution, or due to all human beings as beloved children of God. If you campaign against the Supreme Court decree calling for desegregation of public schools, if as a Catholic you

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use your influence to keep colored children out of your parochial school, if you support traditional laws or practices that deprive the colored of access to public facilities and amusements, you are manifesting a conviction, based on feelings, that Negroes are inferior to white people.

You show prejudice against Negroes *by silence* if you listen without remonstrance or objection while friends express openly prejudiced ideas about Negroes, or refuse to speak on occasions when a word from you would carry great weight with others. Silence is perhaps the easiest and most convenient form of expressing racial prejudice today, when so many issues pertaining to it have been raised, in the face of which silence often means the acceptance of the patterns of racial discrimination that have come down through the years.

It is to you Catholics who have shown prejudice in any of these ways that I address these words. I address you as Catholics because you have so much that many other Americans do not have in the way of motives for tearing prejudice out of your own heart and trying to destroy it in others. You should be the leaders, far out in front of everybody else in the battle for brotherly love, human rights, and the practical application of the principles of democracy. Look at some of the powerful motives you have for being such leaders.

1.

One of the things your religion teaches you is to look at all things in the light of eternity. Indeed, you cannot be a practicing Catholic (you will lack the motives) unless you have made yourself realize and remember that life on earth is short; that you have or can have here on earth "no

lasting city and no perfect home;" that death comes inexorably, and that it will strip you of everything you ever learned to esteem in this world; that after death you are going to be judged by God according to your works, and either rewarded with eternal heaven or punished in an everlasting hell. If you are a good Catholic, you settle all problems by asking yourself the question: How will my decision affect me in eternity?

This far-reaching viewpoint, that must be yours as a Catholic, in itself destroys the motivation for prejudice, and racial prejudice in particular. Prejudice is essentially short-sighted, secularistic, based on the deception that this world is all that you have. Thus a man who says, "I won't have a Negro living in my neighborhood," just doesn't realize that he himself won't be in the neighborhood very long; in a few years he will be dead. So too a man who says that he resents the idea of his grandchildren ever marrying Negroes seems to have the idea that he will be around forever, though, as a matter of fact, when his grandchildren come to marry, he will probably already be in heaven or in hell.

And in heaven and hell there won't be any distinctions of color or race or nationality. Only one distinction between human beings will last for all eternity; all the good will be in heaven; all the bad will be in hell.

2.

Another thing that your religion teaches you, that must be pondered in the light of the above, is the pre-eminence of charity toward your neighbor among the tests that make you fit for heaven or deserving of hell. As a Catholic you trace your religion back to the exact words and commands of Christ. Well, look at just a few of the

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things that Christ said about how you should treat your neighbor, and how you are going to be judged on that score.

Maybe you think of Negroes as sort of enemies, because they can cause a depreciation of your property, or because their presence near you makes you feel uncomfortable and resentful, or even because you have personally suffered from the evil actions of one or the other Negro. What does Christ say, even if your fantastic delusion that all Negroes are your enemies were true? He says: "Love your enemies; do good to them that hate you." He adds a remark that should make you realize that you'll receive no reward from Christ if you do not love those whom you consider your enemies.

Christ said: "You shall love your neighbor as yourself." He did not say your white neighbors, or the neighbors who have the same nationality as you. He said "your neighbor," meaning every human being, and most especially human beings in need. His listeners thought there might be room for a distinction among neighbors, and they said to him: "Who is our neighbor?" Then he told the parable of the good Samaritan. Did you know that Samaritans were looked upon by a great many Jews in Christ's day almost exactly as Negroes are looked upon by prejudiced white people in America today? Yet Christ picked out one of these Samaritans as a model of the kind of love He preached, and by inference told the Jews: "You must love the Samaritans too."

And don't forget those words which Christ promised to say at the last judgment to every individual in the multitude gathered before him: "Whatever you have done to the least of My little ones, you have done it to Me."

Maybe He had in mind you and your attitude toward the colored. You feel that they are inferior, maybe even "the least" of human beings. Christ will not let you get by with any prejudice on that score. "Whatever you do to these least, you do to Me." They are not really the least; they have the same immortal soul, the same destiny, the same natural and supernatural gifts that you have. But even if you are tempted to think them the least, you have Christ's word: "What you do to them, you do to Me."

If, as a Catholic, then, you look to Christ as your Redeemer and your Teacher and your final Judge, you must accept His law of charity which absolutely excludes hatred and prejudice against Negroes as described above. Otherwise you are renouncing Christ, outside the reach of His redemption, walking the road that leads to hell.

3.

One final thing. If you are a convinced Catholic, you look upon the Catholic Church as the mystical body of Christ Himself, as the authority that Christ set up to teach the world His doctrines to the end of time, as the means through which the merits of Christ are brought to you personally and effectively for the salvation of your soul. But all this requires that you be one in faith with the Church, that you accept her official teaching on the sacraments, on the Mass, on the moral law, and specifically on such questions as racial discrimination and segregation.

There are indeed those who cherish the name Catholic and yet are not one in mind and practice with the official position of the Catholic Church on such subjects as the last. Some of them have not been morally responsible for the prejudiced views they have adopted

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or the prejudiced action they may have taken in the past. They were brought up to it, trained in it, steeped in it, by the manner of their education and the traditions and customs that ruled the segment of society in which they lived. They never had a chance to know what the Church held about segregation, discrimination, prejudice against Negroes, and if someone quoted the Church's official teaching on these matters to them, they brushed that person aside as a fanatic or a revolutionary or a trouble-maker.

Today, however, it is becoming increasingly difficult for anyone, above all a Catholic, to be morally blind and irresponsible in this matter. The decision of the Supreme Court of the United States against racial segregation in the public schools has forced all Americans to re-assay their attitude toward Negroes. That decision was an expression of the enlightened conscience of American democracy, wiping out a glaring discrepancy between the Christian principles of its Constitution and Bill of Rights, and a public policy of long years' standing.

But, above all, that decision and many others on a lesser plane but in line with the same Christian thinking, have forced Catholics to realize that their Church has always championed the brotherhood of all men, regardless of race or nationality or color; she never in her history gave official approval or sanction to any form of racial discrimination or prejudice; she always maintained and preached the principles on which the Supreme Court decree against school-segregation rests.

Do you want proof of that? Take this. In the whole code of canon law of the Catholic Church, which represents the official legislating authority of the Church, there is not one single

sentence or clause which indicates that segregation of human beings on the score of race is even to be thought about by her subjects. The 2414 laws of the Church deal with every kind of problem that can come up among her children; but racial discrimination or segregation is not even considered a problem. The children of the Church are taken for granted to be of one faith, one worship, one brotherhood, one membership in the mystical body of Christ, no matter what their skin-color or social ancestry or national background.

So, as a Catholic, you have to reflect this indifference to race that is the attitude of the Church you believe to be the continuing authority of Christ in the world. You have to preach by your example what your Church has always preached: that all human beings have immortal souls redeemed by Christ, destined for heaven, possessing the same rights to the good will, the charity, the respect, the justice, the help, of their fellow-men.

If you don't preach and practice these truths, you not only endanger your own soul, but you misrepresent the Catholic Church, and you impede her work of holding out salvation to all. You are not the Church by yourself; but those who do not know her often take you for the Church, and judge her appeal to their minds and claim to their allegiance by what they see in you. It will be a terrible thing, when you come to die, to learn that you were the one who, by practices of prejudice and discrimination against the colored, kept many, both white and colored, from approaching Christ and His Church, where their salvation was to be found.

Be humble enough, then, to examine your conscience carefully, to cast out

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of your heart every semblance of racial hatred and prejudice, to make yourself one with the spirit of the Church in which you profess to believe. Don't confuse the issue by raising questions about property values depreciating when Negroes move in, or about the difficulties or dangers of interracial marriages, or about the possibility of excessive demands that may be made

by a few colored people who have too long been held in bondage. Remember that your eternity depends on your fulfillment of the laws of love laid down by Christ, which excludes prejudice and discrimination in any form. Remember, whatever you do to the least of Christ's little ones, you do to Him.

In His love,

Donald F. Miller, C.S.S.R.

That Cancer May Be Conquered

Archbishop Richard J. Cushing has issued this special prayer for the success of cancer research.

"O Lord Jesus Christ, Whose hand has always lifted equally to bless and to heal, we beg Thee to bless those who by research or generosity help the healing of bodies afflicted by cancer. In each generation Thy Holy Will permits that some be tried by an affliction seemingly particularly strong in that age. By a meriful dispensation of that same Holy Will, each generation is inspired by Thee with the virtues needed to accept the affliction with holy patience, but also to bend itself by study and sacrifice to the task of overcoming the affliction and thus drawing moral good from physical evil.

"In the days of Thy life on earth the particular scourge of mankind was leprosy; today the ingenuity of men and the inspiration of Thy wisdom have almost eliminated the dread disease. Cholera, tuberculosis and like infections have tested our virtue and challenged the skill of our doctors; these, too, have largely been mastered, to Thy greater glory and the strengthening of Thy people.

"Of all the sicknesses that still distress our race, cancer is the one which most worries this generation. We beg Thee, Lord of Life and Light, Source of all true science and of every healing, to give to those who suffer the graces needed to suffer with supernatural merit; to those who study in research the grace to discover what may be needed to cure this affliction; to all the grace of generosity in helping in the work. Through the same Christ Our Lord. Amen."

Scaling the Heights

Many tales of the heroic deeds of Catholic Sisters have come to us out of Red China where they are following the pattern of self-sacrifice and bravery we have come to associate with all nuns.

Years ago, when the great tidal wave struck Galveston, Texas, Sisters of Charity had to stand helplessly by and watch the sea rush down upon them and the one hundred children in their care. When it became evident that there was no chance of rescue or escape, the Sisters tied the little ones together and then fastened themselves to the ropes with their own cinctures. When the waters subsided they were found — looped together like mountain climbers — as indeed they were. They had all scaled the heights of heaven together.

Problems of Professional People

Must a Doctor Prolong the Life of the Dying?

Problem: To what extent must a doctor go in making use of means necessary to prolong the life of a dying patient?

Solution: The answer to this question demands an important distinction. We must distinguish between the *ordinary means* of prolonging life and *extraordinary means*. By *ordinary means* are meant such measures as proper food, a bed, a warm room, simple medicines, etc. By *extraordinary means* are signified such procedures for prolonging life as an unusual operation, the continued use of an "iron lung," frequent blood-transfusions, etc. As is very evident, it is not easy to draw the line between these two, and sometimes the results to be hoped for would have to be considered in determining what is extraordinary. Thus, a few blood transfusions that might save the life of a young person would be an ordinary means of prolonging his life, whereas the same process, which would keep an old person alive only a few days extra, would be an extraordinary means.

At any rate, the principle is this: There is an obligation on every human being to use ordinary means of prolonging his life, but there is no obligation to use extraordinary means toward this objective. Normally, the sick person has a right to determine himself whether or not extraordinary means are to be used. However, if he is immature or mentally deficient or delirious, the judgment devolves on the members of his family. Thus, if a new-born infant needs some extraordinary operation to keep it alive, the parents have the right to make the decision.

Consequently, a doctor is always bound to use all ordinary means of keeping a patient alive. Even though he is convinced that the sick person is sure to die soon, he may not omit any ordinary means of prolonging his life. Even though the sufferer is anxious to die and thus be relieved of his pain, the doctor may not co-operate with his wish by abstaining from the use of ordinary means necessary to keep him alive, such as simple remedies or ordinary stimulants. Still less may the doctor administer a drug that would hasten death. In either case the doctor would be guilty of murder.

On the other hand, if the patient (or those empowered to decide for him) states that he does not wish extraordinary means of prolonging life to be used, the doctor need have no scruple in abiding by this decision. For the patient is within his rights in making this choice, and the doctor is accordingly within his rights in accepting his wishes.

However, the doctor may not take the matter into his own hands, irrespective of the wishes of the patient, and decide that he will not use extraordinary means of prolonging life, no matter what the sick person may wish. The one exception to this case would occur when the patient is himself unable to provide financially for the extraordinary means, and depends entirely on the charity of others or the financial aid of the state. In such an event, it would seem that the sick person has no strict right to extraordinary means of prolonging life, though a good doctor would put himself out to help the dying person by his own efforts, in so far as he could.

If the decision is placed in the doctor's hands as to whether or not extraordinary means are to be used for the sick person, he should take into

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consideration in making his determination, the spiritual as well as the physical well-being of the patient. Sometimes it may be spiritually beneficial to a person to live longer; at other times there is reason to believe that he is now better prepared for death than he may be later if his life is prolonged by extraordinary means.

Very Rev. Francis J. Connell, C.S.S.R., S.T.D., LL.D.
Catholic University, Washington, D.C.

Biblical Problem

Edward A. Mangan

The Apocalypse and the End of the World

Problem: Why does the Catholic Church hide the revelations given in the book of the Apocalypse? Never does she tell us when the end of the world will come; nor the harrowing future of the Armageddon nor the final destruction of the world.

Answer: 1. The Catholic Church will never and can never tell us when the end of the world will come. We do know that it will not come till all the signs foretold by Christ and by St. Paul have come to pass or have happened. St. Paul, for instance, in his letter to the Romans, foretells that, before the end of the world can come, the Jews must be converted to Our Lord. This is one of the last signs, but St. Paul hasn't told us nor can any one else ever tell us just how soon or how long after the conversion of the Jews the end will come. The time of the end of the world just wasn't meant to be revealed by God, as Our Divine Saviour told us so many times during His lifetime.

2. The Church doesn't hide any of the revelations of the book of Apocalypse. Men have spent their lives trying to interpret it. The Church definitely tells us that the thousand years predicted in the book have already begun. It is simply an indeterminate period of years in which the Church militant will fight against Satan and all the wicked machinations which he will dream up. Those who say that there will be a thousand years after the end of the world and before the general judgment are heretics and have been condemned by the Church many times.

3. The book of the Apocalypse is not a book of prophecy in the same sense as were the books of the Old Testament times. That is to say, the Apocalypse does not wish to tell definite and specialized single events in history. It does not, for instance, tell you the definite signs by which to identify Antichrist (if indeed there is to be a personal Antichrist), nor does it tell you when such a war will be waged. According to the best interpreters today, the Apocalypse is a book of general prophecy. It repeats and repeats the same theme. That theme is that the Church of Christ will always be persecuted to the very end, but that she will always emerge triumphant. This is told us in every possible way, from all angles.

Chesterton Wins A Frenchman

Even before he became a Catholic, G. K. Chesterton was writing things that turned the thoughts of other great writers toward the Catholic Church. Here is an example of his influence on the French.

John E. Doherty

THERE are many anecdotes about the great English Catholic author and poet, G. K. Chesterton, but few reveal so clearly the wholesome ingenuousness and humility of this great genius as the account given by the noted French writer, Valery Larbaud. Larbaud had come to visit Chesterton in England as an emissary for several French writers, whose fastidious reverence for their vocation as writers and whose almost pompous deference for each other was in absolute contrast to Chesterton. These were men like Gide, Philippe, Jammes, Riviere, Peguy, Gheon, Berthelot and others who were just coming into starry prominence in the year 1910 in France. All of them looked to the outstanding Catholic layman, Paul Claudel, almost as to a father confessor.

It was, in fact, Claudel who had brought Chesterton to the notice of these young literateurs, so that they wished to exploit his writings in a review they all sponsored. "I have lately found many passages of wit and merit in the works of this Englishman,"

Claudel wrote to Riviere. "He shows that the truth of Christianity differs from all the doctrines in that its wisdom does not consist in a certain mediocre neutrality, but in the extremest possible development of apparently contradictory feelings (joy and penitence, pride and humility, love and renunciation, etc.)"

The work of sheer genius which impressed Claudel was Chesterton's *Orthodoxy*. He translated from it and used portions of it with great effect on his literary friends, some of whom later entered the Church, but were not then practical Catholics. This passage, especially, he considered inspired:

"This is the thrilling romance of orthodoxy. People have fallen into a foolish habit of speaking of orthodoxy as something heavy, humdrum and safe. There never was anything so perilous or so exciting as orthodoxy. It was sanity; and to be sane is more dramatic than to be mad. It was the equilibrium of a man behind madly rushing horses, seeming to stoop this way and to sway that, yet in every attitude having the grace of statuary and the accuracy of arithmetic. The Church in its early days went fierce and fast as any war-horse; yet it is utterly unhistoric to say that she merely went mad along one idea, like a vulgar fanaticism. She swerved to left and right, so as exactly to avoid enormous obstacles. She left on one hand the huge bulk of Arianism, buttressed by all the worldly powers, to make Christianity too worldly. The next instant she was swerving to avoid an orientalism which would have made it too worldly.

"The Orthodox Church never took the tame course or accepted the conventions; the Orthodox Church was never respectable. It would have been

easier to have accepted the earthly power of the Arians. It would have been easy, in the Calvinistic seventeenth century, to fall into the bottomless pit of predestination. It is easy to be a madman; it is easy to be a heretic. It is always easy to let the age have its head; the difficult thing is to keep one's own. It is always easy to be a modernist; as it always is easy to be a snob. To have fallen into any of those open traps of error and exaggeration which fashion after fashion and sect after sect set along the historic path of Christendom — that would indeed have been simple. It is always simple to fall; there are an infinity of angles at which one falls, only one at which one stands. To have fallen into any one of the falls from Gnosticism to Christian Science would indeed have been obvious and tame. But to have avoided them all has been one whirling adventure; and in my vision the heavenly chariot flies thundering through the ages, the dull heresies sprawling and prostrate, the wild truth reeling but erect."

What was Claudel's discomforture, after using this passage with telling effect to persuade his young friends to enter the Church, to find that Chesterton himself was still a Protestant! The writers had been impressed and wanted to get permission from the author to publish some of his works; so they wrote to Chesterton, but typically he neglected to answer. They then turned to Claudel for more information, but Claudel, throwing up his hands, confessed that he did not even think that Chesterton was a Catholic: "With the illogicality of the English," he wrote, "anything is possible." He suggested that they would have a job on their hands to get any contact with the Englishman. "I believe he is like a great English schoolboy," he said. "You

know the type."

Now Valery Larbaud was in their circle, the specialist and authority on English literature. So Larbaud profited himself of the opportunity to seek out Chesterton on a voyage to England. He called at Chesterton's home. As the circumstances are a bit incongruous his account of the meeting sent back to Claudel is unconsciously humorous:

"I am the only one of his sponsors in France," he wrote, "who has seen him. He told me that he found your translation admirable — 'better than the original' (he meant it, he is too ingenuous to feign modesty) . . . He kept us (a young Anglican priest and myself) nearly an hour in the bath-room, before taking tea, in order to tell us in ten different ways that everything he had written now seemed to him bad, that of course he had moments of enthusiasm in which he thought his books really excellent and comparable to the greatest things in English literature, but that on the whole, looking at it in cold blood and from every angle, his work didn't amount to much. I told him about you: I said (and I believe it) that you are the best of our poets and only comparable to the greatest poets of other nations: to Cervantes, Dante, and Shakespeare. But he seemed to be abstracted and I wonder if he even heard what I said . . . I feel that like all men of genius he has remained a child. . . . He does a great deal for the truth by questioning the real value of the central ideas of our time."

The story has an aftermath. Valery Larbaud, who came from an intensely Protestant background, created a great furore in France on his return by his sympathy toward the Catholic Church and by his entrance into the Church within two years. It is not hard to believe that the meeting with Chesterton

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himself, as well as his thought, had some influence even though G. K. C. did not enter the Church until more than ten years later. What about the Anglican parson? He is unidentified, and whether he ever entered the Catholic Church with Chesterton can be

only a matter of conjecture. But since the great converts all assure us that the most necessary preparation for the gift of faith in the Church is intellectual humility, he could hardly have had a more fortunate example of this than that of the great English "school-boy."

For Non-Catholics Only

Frederick M. Ryan

Denial of Christian Burial

Objection: I have noticed in the newspapers recently accounts of two cases in which the Catholic Church has refused to hold rites at the burial of her members. One concerned the French writer, Collette. The other was President Vargas of Brazil. Isn't it rather vindictive to try to punish someone after he dies?

Answer: The attitude of the Catholic Church in the matter of Christian burial is that it is or should be the natural consequence of having lived a practical Christian life. To one who has, while professing the name of Christian, caused public scandal, or has fallen away from the practice of the faith altogether, and in either case shows no sign of repentance at the end, it hardly seems appropriate to give, after death, the rites of the Church for which he had no regard in life. In withholding Christian burial, the Church is only acceding to the implied intention of the person involved. During life he wished to have nothing to do with the laws of the Church or her ritual. Surely it is in keeping with his own intention not to impose such laws and ritual on him after death.

The two instances cited by our objector are practical cases in point. Collette was a French woman writer who had married and divorced several times, and had for years previously given up the outward practice of her faith. Apparently she died without external evidence of a change of mind or heart.

President Getulio Vargas was a suicide, and as far as can be judged, committed that great crime while in full possession of his mental faculties. It should be noted that, where there are clear signs of mental unbalance, the Church will bury a suicide. But she cannot do so when everything points to a cold, calculated act of self-destruction.

Christian burial in itself does not guarantee eternal salvation, nor does the deprivation of Christian burial mean that the Church consigns the deceased to hell. Only God is the Judge of souls, and, with perfect justice, He weighs all souls in the balance. But the Church in practical matters can act only on the basis of the evidence before her. If the sinner repents, even at the eleventh hour, she is glad to welcome him home. If seemingly he dies unrepentant, she considers it a mockery to pray over him with rites and ceremonies which during life he despised and scorned.



readers retort

In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

Brooklyn, N.Y.

"This is the first time I have ever written a letter to an editor, but I feel a strong urge to write it because of the letter you published from a mother who destroyed your magazine because of an article that dealt with some phase of sex. I wonder if this mother is as careful in her censorship of TV programs, or of other literature her daughter may read. I am amazed that she would destroy a magazine that obviously has nothing obscene or degrading in it. Of course I realize that some mothers think it wise to keep their children in the dark concerning the facts of life, but it strikes me that if mothers and fathers don't educate their children, and educate them young, the children are going to find out whatever they want to know from their contemporaries, and not in the sweet and beautiful way they should learn such things. It is my opinion that when a child is old enough to start thinking about such things and to start asking questions, he is old enough to be told honestly whatever he wants to know. We have a nine-year-old boy, and from the first time he ever asked questions regarding sex and babies, we answered fully and frankly till his mind was satisfied. I certainly would not hesitate to let him read anything he wants to in *THE LIGUORIAN*, nor to answer any questions his reading raised. So we at our house will continue to keep available any article you see fit to print for the benefit of all good Christians. God bless your fine work.

Mrs. R.D."

Discussions such as these are very valu-

able because of a too wide-spread parents' neglect of the duty of giving proper sex-instructions to their children at the proper time. Too many parents forget that this is primarily their duty, not that of outside agencies or informants.

The editors

Anon

"In the March issue you asked what readers think of your clear explanations. I have been provoked by letters from parents who consider it necessary to withhold copies of *THE LIGUORIAN* from their children because of some article on sex. If a child is old enough to read and understand the other articles in *THE LIGUORIAN*, he is certainly ready for sex-instruction. Children want to know and need to know. No one can afford to ignore sex, but true knowledge can help to regulate and control it as God wishes. I speak from experience. I learned the wrong way. Through ignorance I fell into sin and learned all the false, glib, modern excuses for my conduct. I do not say that sex-instruction is the only answer, nor even that it would have saved me from sin. But surely the right kind of teaching, with emphasis on the spiritual as well as the physical, can straighten out many a confused person, especially teen-agers. Keep up your excellent work.

N.N."

*We like to have in mind, whenever we write about marriage (and such writing takes up a very small part of *THE LIGUORIAN*) that, as this reader says, parents need not*

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be afraid to answer any questions their children might ask as a result.

The editors

Milwaukee, Wisc.

"Please continue your articles on marital and family problems in the hope that parents will discuss such matters with their children. That is the proper way in which children should get their instruction on one of the important topics of life.

N.N."

South Euclid, Ohio

"I wholeheartedly disagree with the lady who objected to such articles as 'Age and Rhythm' as not fit for her daughter. She seems to think that she is protecting her daughter. Where does she expect her daughter to learn about such things? Please continue to instruct us clearly and frankly.

B.A.S."

Chicago, Ill.

"If the Milwaukee lady's daughter is too young to understand articles like 'Age and Rhythm' (LIGUORIAN, November, 1954), Catholic and broad-minded non-Catholic parents should thank God for your clear editorials on such matters, and keep them on file so that they can properly instruct their young daughters when the right time comes. How many 'young daughters' seek their information on marriage and sex from the objectionable secular magazines; how few parents withhold such magazines from them. Properly instructed parents beget properly instructed children. Keep up your good, clean editorials.

Sr. N.N."

Thanks to scores of readers who wrote to ask us not to discontinue our practice of writing clearly and frankly about problems of marriage and sex.

The editors

Afton, Mo.

"Please cancel my subscription to THE

LIGUORIAN. I ordered this to have Catholic literature in my home, but the articles in it are too outspoken for my children to read. Instead, I am buying the Bible.

B.M.K."

We would prefer to see the Bible in any home rather than THE LIGUORIAN, if a choice has to be made, though we feel that THE LIGUORIAN helps with the reading and understanding of the Bible. However, if the objection to THE LIGUORIAN is its "out-spokenness," this correspondent has a few shocks in store when she begins digging into the Bible.

The editors

Los Angeles, Calif.

"In your March issue you asked your readers' opinion of your frank articles on marital and family relationships and problems. While I do not as a rule write to editors, I feel that I must tell you that I am all for such articles. This is my reason. I was raised in a Catholic school, became a professor in a Catholic college, am long married and have four children. But all through my life I have had wrong and scrupulous notions about the marriage relationship. This has been due, I am sure, to wrong ideas implanted in my mind in early youth. It has taken much reading of material such as yours, combined with reasoning and prayer, to change my attitude. For this reason I see to it that my own children get all the information they can, from Catholic sources, relating to courtship, marriage, etc. My praise for your magazine will be limited to my saying that I sent numerous subscriptions to THE LIGUORIAN to Catholic and non-Catholic friends last Christmas.

N.N."

While knowledge alone is not sufficient to insure the practice of purity and the right attitude toward marriage, the lack of proper knowledge in these matters often causes unnecessary misery in the lives of virtuous people. We write to put an end to as much

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of this unnecessary misery as we can.

The editors

Chicago, Ill.

"Your usually fine magazine really slipped in the March issue. Were you caught short of material? I refer to two of your articles which have nothing to recommend them. One was 'Letters You'd Like to Write,' none of which made any sense. The other was 'Better-off Dead' with the terribly vulgar descriptions. What is so inspiring about a dog following nature's impulses? And if the natives are half-corpses, while the missionary who wrote the article weighs two hundred and ten pounds, there is something wrong. He should have used a shovel instead of his pen.

E. McS."

These disliked articles were chosen out of many that could have been published. Everybody has a right to his own sense of humor; we thought the "letters" were funny but do not quarrel with anyone who thinks they were not. We can understand too how delicately nurtured Americans might cringe at the realism of the article "Better-off Dead," but we do not agree with the implied suggestion that a missionary who works for abandoned people who are half-corpses should be a half-corps himself. The writer of "Better-off Dead" happens to be six feet, six inches tall, and his two hundred and ten pounds are not incompatible with the many privations endured by American missionaries in the jungles of Brazil.

The editors

New York, N.Y.

"I have been a subscriber to THE LIGUORIAN and always used to pass it on to friends. But in the March issue the article 'Better-off Dead' is so disgusting that I don't want to read the magazine any more. The language and description are so vile I was shocked. I am very much disappointed because I thought I had found a fine maga-

zine. In future I'll tear it up if it gets into my hands.

G.B."

It would be easy to glamorize and idealize the work that American priests are doing in backward countries, where they can have none of the conveniences taken for granted at home. We felt that it is better for all Americans to catch a realistic glimpse of the actual conditions in which the work for souls must be done. We are sorry that this shocked the above reader.

The editors

Detroit, Michigan

"I read 'Better-off Dead' in the March LIGUORIAN and was deeply impressed by the picture of what American missionaries go through for the salvation of souls. I enjoy THE LIGUORIAN very much; it is very practical, informative, and full of wisdom.

Miss M.W."

Philadelphia, Pa.

"Your article in the March, 1955, issue on the life of an American priest in Brazil, ('Better-off Dead') was one of the most thought-stirring I have ever read. I can say with all honesty that, even though it was a short, short story, the picture it left on my mind was a deep one. I believe that love of God could be the only thing that would make a man go through such horrible things to bring souls to heaven. That priest, and others like him, undoubtedly has one of the most difficult jobs in the world. . . . I had never heard of your magazine till one of your priests came to our parish to tell us about it. It is one of the most rewarding publications I have ever been privileged to read. I was more than satisfied after reading only my first issue.

J.A.B."

"Better-off Dead" struck us in the same way, even though we realized that some squeamish readers would take objection to the realism.

The editors

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Brooklyn, N.Y.

"You published my letter in the February issue, in which I tried charitably to defend my race (colored) and my husband from some of the terrible things that had been said about Negroes by some of your readers. I was the one who had five mis-carriages, and whose husband had been loyal and faithful through all our trials. Now I want to tell you that our first son arrived in January. God has been so merciful in hearing our prayers and ignoring our past delinquencies. Our son is named after St. Gerard, patron of mothers, and is a beautiful new bond between my husband and myself. Each time I hold him my heart fills with gratitude for the gift of faith which I had almost lost but regained with the making of a good retreat.

Mrs. C.R.D."

Many readers had written to us in gratitude for Mrs. C.R.D.'s first letter, and to promise their prayers for her and her husband. They will be happy to read this second letter with its good news that their prayers, united to those of the young couple, have been answered.

The editors

Van Nuys, Calif.

"A non-Catholic member of my family has expressed a favorable reaction to the article in the January LIGUORIAN entitled, 'How to Picture the Happiness of Heaven.' She would like to know where the author obtained his ideas and impressions of the joys of heaven. Could you give me an answer to this query?

L.C.H."

The ideas about heaven quoted in the article mentioned, and all Catholic teaching on this subject, come from three sources: 1) from the exact words of Christ and the apostles and evangelists as found in the Bible; 2) from the teaching that has been handed down in the Catholic Church through all the nineteen hundred years that have passed since Christ ascended into

heaven; 3) from the use of reason as it is able to explain, especially through the principles of psychology, how the human mind and will shall be perfectly satisfied in heaven.

The editors

Southampton, N.Y.

"Your articles on racial prejudice are very interesting. However, don't you think that the trouble stems from the forced intermingling of white and colored? Would it not be better if the colored had their own schools, run on the same high standards as schools for white children, their own section in public buildings, their own section of each city? Surely on such a basis much of the present conflict between white and colored would end. To be honest with you, I do not care to associate with the colored in any way. However that does not give me license to persecute them. The inter-marriage of white and colored should be condemned, as marriage is for the primary purpose of procreation, and the results of such a union would be neither fish nor fowl. I think that in your position you should teach tolerance and respect toward both white and colored, each in their own sphere.

G. J. Mc."

This is a plea for the very old principle of "separate but equal facilities for the colored race." Catholics cannot favor this principle because it has already been condemned by the Holy See, and for two reasons. First, because public segregation of a group of human beings is in itself an injustice to that group, and a quasi-denial of the human rights that they share with all other human beings, regardless of color; secondly, because history and experience prove that segregated groups are rarely granted the "equal" facilities that are said to be due to them. This correspondent should make a point of getting acquainted with some colored people and learning how unnatur-

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al and unfounded are his dislikes and fears.

The editors

Rochester, N.Y.

"Your articles on teen-agers going steady have been very interesting and practical. I am now sixteen years old, but when I was fourteen I also was going steady. I'm happy to say I have learned my lesson, given up steady dating, and will not take it up again until I want to begin thinking about marriage. After I gave up my steady boy friend, I did not have any dates for quite a period of time because no one would ask me for a date. But after I went through that I began to meet many new friends and to have much more fun than when I was dating steady. My advice to teenagers in high school is not to give all their time to one person, but to meet as many people as possible. That way they can leave romance for their later years and have a lot of good, innocent fun while they're young.

Miss B.R."

We receive a lot of letters telling us that we are "old fogeys" and "kill-joys" because we quote God's law that steady company-keeping must be put off till a person can prudently think about marriage within a reasonable time. Therefore it is refreshing to read letters like the above. We hope this one teen-ager will influence many others.

The editors

St. Albans, N.Y.

"Concerning unions, C.N., in your Readers Retort says, 'Working folk would be better off without them.' This is no nearer the truth than to say that individual stockholders of companies would be better off if corporations did not exist. The individual shop-owner with one apprentice constituted an acceptable economic unit long ago. The shop-owner found he could operate more efficiently by combining with others in a corporation. Similarly, the workman found that his interest could be guarded against this tremendously increased pow-

er only if he combined with other workmen in what today we call 'unions.' He who says workmen would have advanced as far as they have without unions is dreaming. Every basic pay increase, every reduction in hours, every measure of security, is attributable, sometimes directly, sometimes indirectly, to union pressure. There are bitter reactionaries to whom this truth is repugnant; they find something contemptible about unions. 'Bad' unions have been ably discussed in THE LIGUORIAN. I need not add to what you have said except to note that there have been bad executives in corporations too—no small minority either. Before unions began to bring them into line a majority of them were callously cruel in their heartless disregard of employees' welfare. No, I am not a union leader. I am in the management class, but I hope that will never prevent my seeing facts calmly and objectively.

N. N."

It is heartening to receive letters like this from people in management, and it is one of the surest signs that the Papal and Catholic program for social justice is not mere theory in books, but becoming a more widely accepted standard of human behaviour in industrial relations.

The editors

Kenosha, Wis.

"In renewing our subscription to THE LIGUORIAN I thought it might be a good time to compliment the magazine for the hard-hitting articles it publishes. Being a teen-ager myself I'm particularly interested in the Pre-Marriage clinic and in your vocational articles. None of these articles are of the half-hearted variety that I have found in many other magazines. To put it mildly, there are no punches pulled. Pictures in THE LIGUORIAN would spoil it. The way the articles are written makes pictures unnecessary. Please don't change it.

M.K."

Teen-Agers and Sex

A few basic principles on which teen-agers should base their attitude toward sex, and build up their habits of thinking, talking and acting in this regard.

Ernest F. Miller

SEX, like dating and kissing, is a subject of vast interest to teen-agers. Perhaps it is because sex is in some way connected with dating and kissing.

Boys are inclined to show their interest by immodest stories, obscene expressions and secret actions centered in sex. Girls are inclined to show their interest by confidential discussions amongst themselves on the subject, probing curiosity, and indelicate ways of dressing and acting.

Thank God these inclinations are not always followed. There are many teen-agers who keep the bird in the cage and the lion in the den. However, even though they are not followed, the mind is drawn to sex as bees are drawn to flowers. When boys and girls are together, they are almost constantly conscious of sex, not necessarily in a bad sense, but in this sense at least that they recognize the fact that boys are not girls and that girls are not boys. Unceasing vigilance must be exercised against the onslaughts of day-dreaming, sudden emotions and strong desires.

There is a reason for this intense and completely uncontrived interest.

Teen-agers are in the process of passing from childhood to manhood and womanhood. They are in between the two as long as they are in high school. While this transformation is going on, God is equipping them with all the faculties that are the property of adults. One of these faculties is sex. And since sex is a tremendous driving force in the bodies of all adult human beings, it is only natural that great interest should arise in the minds of the young when the power of sex begins to make itself felt for the first time.

Added to that is the element of mystery that is connected with sex. Decent people don't talk about it in public or flaunt it abroad like a child's kite or remain very long in the company of those who make it as common a thing as stones and as meaningless as dead grass. It is not discussed even in private unless some grave purpose is served. Aside from this there is mystery in it that transcends the material and the temporal. Those who see and exploit only the material and the temporal in sex are the ones who eventually proclaim the loudest that they have failed to learn its meaning at all, that it is a mystery unsolved and to them unsolvable. How then can the young help but be interested in a subject that seems so ordinary and yet is so extraordinary?

There are a few general truths about sex that teen-agers should know if the specific information they receive from their elders is to help them rather than harm them.

First of all, sex was made by God. It did not just happen as the result of chance or the impersonal workings of nature. Its very complexity suggests that there must have been a mind involved in its creation. No man in his

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right senses would ever say that a watch could make itself, or that a watch could come into existence by a combination of accidents, with no intelligence to direct its various parts to their proper place in the total mechanism. But sex is much more complex and perfectly ordered in its complexity than the finest watches in the world. Therefore sex did not make itself.

Neither was it made by man. Man has never been able to breathe life into anything that he has made. He can make a statue that is lifelike; but the statue will not have life. So it is with sex. Man can make the material of sex. But God must breathe life into it if it is to live.

One would not be led to believe that sex was made by God when one observes the treatment that is given it in the world at large. One would think that man made it and can do anything with it he likes. He can misuse it, tempt others with it, describe it graphically on the stage and screen, destroy it. In so acting he is assuming to himself an authority he does not possess and all the courts and all the governments that exist cannot give him this authority. He is a usurper, and as a usurper he will give a rigorous account to the One whose right he has taken to himself.

The conclusion to be drawn from this first truth is that sex is sacred. It is the direct invention and work of God. That fact immediately eliminates the possibility of its being filthy or dirty or something to be ashamed of like a loathsome disease. It is unfortunate that teen-agers are sometimes given this idea. They are led to think that the very existence of sex is a disgrace to a person, that it would be far better if human beings were sexless like clods of clay or clouds in the

heavens. And so they acquire a fear of sex that turns and twists their minds into all kinds of phobias and inhibitions. They are afraid to find out even what they should find out for the welfare of their body.

It is true that God has implanted in the soul a healthy reticence and a salutary shame in regard to the matter. But this has been done to protect sex. It is the high wall thrown around it. It is the instinctive desire to keep it holy according to the plan of God. The feeling of shame should not cause a feeling of undue fear and sin and uncleanness.

The second truth to be discussed concerning sex is this. When God created sex, He gave it a very definite purpose. That purpose is not primarily the providing of fun or the satisfying of curiosity. Sex is the transmuter of life. Sex is the means God set up for the continuation of the human race. If He had wanted to, He could have continued the human race Himself just as He made Adam and Eve Himself, without any outside help. But He loved human beings so much that He decided to give over part of His power of creation to them. And He gave over some of His creative power in the moment He made sex. That was why He made sex — to give man a chance to be His partner in the work of keeping the world going. And He set up the state of marriage as the only place in which the power of sex is to be used, and the pleasure of sex to be enjoyed.

This makes those teen-agers look rather foolish who act as though sex were given them only to provide them with an easy means for pleasure. They are going directly against God's scheme and plan. They are like the man who buys poison which is for the killing of rats, in order to kill himself.

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He is the one who suffers in the end for using a thing for a purpose for which it was not intended by the person who made it. The teen-agers may not meet the suffering as quickly as the man who takes the rat poison. But they will meet the suffering sometime. There is an old principle to the effect that purposes cannot be thwarted without sad consequences following.

The third truth about sex has to do with feeling. God rewards the proper use of sex with feeling. But the only time in life that this particular kind of feeling can be enjoyed is when sex is used in line with its chief purpose. Deliberately and consciously to enjoy this feeling any other time is a grave sin.

Of course there are moments when teen-agers are tempted with feelings over which they have no control. They did not cause them. They do not want them. This surely is no sin. But the fact that temptations of this kind can come so easily should make them especially careful not to put themselves in danger. Many of the cheap books on drugstore counters are filthy beyond description. Many movies of the class B category are condemned because they emphasize the sensuality of sex. Many of the pictures, even in the advertisements, in popular magazines, are given over to indecent exposure. If teen-agers patronize these provocations to illicit feelings, they have no excuse if the feelings surge over them. And they are guilty of the serious sin that the enjoyment of these feelings outside of their proper purpose and place entails.

The fourth truth about sex points out to teen-agers that the acquiring of information about this important subject is not wrong if the information is

given in the right way and by the right people. If sex is good — and the very fact that God made it is proof enough that it is good — there is no need of hiding it like an ugly snake or a dead fish. The Blessed Virgin indicated that she was informed in this regard when the angel appeared to her and told her that she had been selected by God to become the mother of God. She asked how this could be since she had taken a vow not to use the faculty of sex. She knew what motherhood meant as far as sex was concerned. The angel then told her about the virgin-birth.

However, this surely does not mean that young people are allowed to give themselves over to a morbid curiosity which leads them into a detailed study of sex so that they try to know as much about it as a doctor and more about it than their parents; and at the same time know nothing about its larger meaning at all. So intense a pre-occupation can be most dangerous. And it does not serve the purpose of providing the healthy information that is a part of a young person's education. It hurts rather than helps. It destroys rather than builds up.

The information should not be sought in unapproved books and journals. There is a flood of such literature on the market today. Very piously and innocently they advertise themselves as scientific and educational manuals. The truth of the matter is that they are completely materialistic and completely pagan. They exclude even the tiniest suggestion that there may be spiritual implications in the subject they discuss. And their manner of treatment is pornographic and obscene. There is no reason for a layman to pore over the detailed information contained in these books. Particularly is there no reason for a teen-ager to seek such information.

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It is not wise for high school boys and girls to gather the necessary information from one another. Generally they are not able to help one another because very few of them are sufficiently developed in their minds to be able to view the subject in all its aspects. Again it is a case of viewing only the physical aspects. And generally such conversations cannot be held by young people except out of a motive of curiosity. The best policy for teen-agers to follow is not to talk about it at all amongst themselves. This advice is given for the same reason that advice is given to small children not to play with matches. Matches in the hands of older people do no harm. And sex instruction on the lips of older people who are wise and spiritual-minded does no harm either.

Finally sex instruction should not be given in the class room. If teen-agers are bound by necessity to attend a public high school, they should not tolerate lessons in the intimate details of sex from their teachers when these lessons are given to a group. They should ask to be excused. Experience has proved that group instruction in public schools does not effect the end that the right kind of sex instruction has in view.

Teen-agers should go to their parents to obtain the knowledge that they do not possess. And if their parents refuse to give them the information, they should go to their teachers or priests individually. They should be frank and open in expressing their doubts and difficulties, knowing that they are not the only ones who are troubled with the mystery and the miracle of sex. And when their doubts and difficulties have been settled, they

should not allow their minds to dwell on what they have learned. Now that they know what they wanted to know and what they had a right to know, they should drop the subject. Further speculation and examination can only serve to roil their minds and stir up their feelings to a point of dangerous temptation.

The last truth about sex stresses the fact that sex is by no means the only thing that exists in the world. This principle is laid down in spite of the fact that much of the entertainment and literary world, and some of the scientific world, would have people believe that it is the one and only thing that matters in life, that men and women are preoccupied with it to the exclusion of everything else.

This is not true. Sex is but one of the parts of human life. There is the mind to be educated, the will to be strengthened by virtue, the home to be built, the living to be made, the future to be considered, the recreation to be had, the soul to be saved. Teen-agers can train themselves to be interested in a hundred different things besides sex. If they allow all their interest to be centered in sex, they are showing themselves to be, or they are making themselves, abnormal. And this abnormality will cause to shrivel up the innumerable other ambitions, aspirations and preoccupations that constitute a well-rounded personality and are insurance for a happy life in the years that lie ahead.

If teen-agers school themselves during the formative period of their life to take sex normally and intelligently and spiritually, as surely God wants them to, they have nothing to fear from it. On the contrary they have much to gain.

A person with an hour to kill, usually spends it with someone who hasn't.

A Deaf and

Portrait of Christ

Dumb Devil

Christ uses the occasion of driving out a devil to drive home to His followers their need of faith and prayer and fasting.

Raymond J. Miller

THREE times our Divine Lord drove devils out of possessed persons in cases described in detail in the Gospel. One was the possessed man in the synagogue at Capharnaum, on a Sabbath early in Jesus's public life. The second was the case of the wild men in the country of the Gerasens, when the devils were driven into a herd of swine. The third is the case of the lunatic or epileptic boy.

In LIGURIAN articles some time ago we examined the first two cases. Now let us take up the third one.

The setting for the miracle is interesting and dramatic in itself.

Christ had taken Peter, James, and John to a high mountain and there had been "transfigured" before them. In the meantime, a man had brought his son ("my only one," he called him with touching pathos) looking for Our Lord to cure the boy. In His absence, he appealed to the nine remaining apostles; they tried to use the power Jesus had given them to drive out devils; but in this case it failed. The devil in the boy remained completely unmoved by their efforts.

This boy's case was a strange one all around. He was an epileptic; and besides was possessed by a very peculiar kind of devil. The Gospels describe this devil variously as "unclean," "deaf and dumb," and as belonging to

some special branch or class of devils which was unusually hard to drive out. It took more than the ordinary power that Christ had given the apostles (although "ordinary" seems hardly the word to describe this preternatural dominion over the world unseen).

Truly "a very peculiar kind of devil." And it strikes us as very strange, at first sight, that there should be such differences in the mysterious realm of diabolical possession. Is it not bad enough, we wonder, to be possessed by the devil, without finding that there are some demons with a tenacity to resist even the power given by Christ to His apostles and to His priests precisely for the purpose of driving out devils?

And yet, when we come to think of it, why not? Why should there not be grades of tenacity in the preternatural realm of possession by the devil as there are in the natural realm of human disease? God has given some diseases a power to strike deeper and hold on more stubbornly than others. Cancer is more tenacious than measles; tuberculosis strikes deeper than the common cold. But the preternatural realm of evil spirits and their relation to men is a part of God's creation no less under His all-wise governance and arrangement than the realm of disease

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and its relation to men; why should it not have its own laws, degrees, and differences?

The case of the epileptic boy proves the fact. He had been brought by his father to Our Lord, looking for a cure. But Jesus was gone when the man arrived; so he appealed to the nine apostles. They tried, and failed. One of the Fathers of the Church remarks that the failure is not too surprising, seeing that the "pillars of the faith," Peter, James, and John, were absent. In any case, the nine failed. It proved that this was a very peculiar kind of devil; and it gave a great opportunity to some "watchers" in the crowd.

The Scribes and Pharisees were there as usual; and as usual they were watching for a chance to discredit Jesus Christ. Here was just what they had been waiting for. The failure of the nine apostles was their golden opportunity. At once they began to question and cast doubt on the entire ministry of Christ. The nine apostles took up the defense of their Master (and of their own preternatural powers) and argued back as best they could. The crowd was divided; some sided in with the apostles, some put in their bits of encouragement for the Pharisees; and soon a heated argument was going on.

Just when the mutual recriminations were at their height, a sudden hush fell on the crowd. "He is here!" The word was being quickly passed along. "Who?" "Jesus of Nazareth! He is here!"

Such is the setting for Christ's appearance on the scene.

He enters; and silence, the silence of frightened children, falls across the stage.

Coming to His disciples, He saw a great crowd about them, and the Scribes arguing with them.

And the whole crowd, the moment they saw Jesus, was struck with fright and awe.

It is a dramatic scene, to be sure; the wild arguing suddenly silenced, and succeeded by terror and awe.

But what were they afraid of? Why should Our Lord's appearance frighten them, or fill them with awe?

One suggestion made by some of the Fathers of the Church is to this effect. When Moses came down from the mountain, they say, after God had given him the ten commandments, the Bible relates that his face was still radiant with the glory of the Lord; so that

Aaron and the children of Israel, seeing the face of Moses glorified, were afraid to come near.

So too, (the Fathers suggest) when Our Lord Himself came down from the mountain of transfiguration, His own face still reflected its glory; and for that reason the people were

struck with fright and awe.

It may be; but the cases are not completely parallel. For, as regards Our Lord, the people did not long remain "afraid to come near." St. Mark is the Evangelist who tells us that the people were "struck with fright and awe;" but he goes on immediately to add that the crowd

ran up to Him (Jesus) and greeted Him.

So it would seem that there was a rather more human explanation for their fear and awe. A bitter argument had been going on to the discredit of Jesus. At its height He Himself suddenly appears on the scene. An awk-

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ward, guilty silence falls. Then, to cover over the situation, there is a movement of the crowd toward Christ with glad cries of greeting. Some of the greeters had been on His side; they welcome His coming to prove they were right. Others had been turning against Him; now they make a quick change to show they did not mean it after all.

It is typical of the fickle perversity of a crowd. In the background, of course, the Scribes and Pharisees remain sourly hardened in their unbelief.

Jesus's first words reveal Him as ever the calm and complete master of the situation.

What were you arguing about among you?

He asks. Another awkward silence ensues; and then a man in the crowd, the father of the afflicted boy, pushes his way forward, shouting out wildly as he comes, and falls on his knees at Jesus's feet:

Lord, look at my son (he is crying): look at him and take pity on him, for he is my only one.

But he has attacks, and is possessed by a dumb devil.

He suffers so much; the devil throws him down in convulsions.

He gets rigid, and foams at the mouth and grinds his teeth.

Sometimes he falls into fire or into water; sometimes he gets hurt badly.

All this might be a description of a typical case of epilepsy. But there was more than epilepsy here. The deaf and dumb devil was also present, making use of the affliction to torture the lad and his poor father. St. John Chrysostom sees a special Providence at

work, leading up to Christ's miracle:

Providence had preserved the boy (he says); the devil would have destroyed him altogether, if he had not been restrained by God.

The father is continuing his pathetic appeal to Christ:

I begged Your disciples to cast him out, but they could not do it.

Our Lord had been listening patiently up to this point, but now suddenly He breaks out into a strange and at first sight unaccountable burst of wrath or disgust:

O unbelieving and perverse generation! How long do I have to be with you? How long must I put up with you?

Jesus Christ, as we have got to know Him in these *Liguorian Portraits*, is the Master of the unexpected answer. But the present occasion stands by itself even among the unusual or unexpected.

Here was the Saviour of the world, being implored to exercise His office and save a human being from the devil. His reply is to break out in a startling and mystifying denunciation of an "unbelieving and perverse generation."

Of whom was He speaking?

The Saints and holy commentators are just as mystified and as "struck with fright and awe" as the rest of us by this strange outburst of indignation on the part of Jesus Christ. One of them says He meant the whole human race. Others single out the Pharisees, or the fickle crowd, or the father of the boy, or the nine apostles.

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It may be that Jesus had them all in mind. The Pharisees were certainly the "unbelieving and perverse generation;" with deliberate, conscious malice they were determined to oppose Our divine Lord to the death. The crowd was "unbelieving" in its fickleness; so easy to sway toward doubt and unbelief. The father of the boy lacked faith in Christ as the One sent by God to save His people from their sins; to the father, Jesus was only a traveling magician or faith-healer. The nine apostles themselves had some similar idea about Our Lord; they did not believe that He was to be the *suffering* Messias, but only that He was to be a glorious, earthly Jewish hero. And all of them were only a cross section of the whole human race, as Our Lord with His divine vision saw it down the centuries.

But even in His divine indignation, Jesus Christ cannot forget that He is the Saviour of the perverse and unbelieving human race. His lament for its unbelief, His momentary indignation and disgust, is followed immediately by a surge of divine pity:

Bring your son here to Me

He says to the father.

Some of the crowd began to lead him forward; but St. Mark says:

As soon as the evil spirit saw Jesus, it threw the boy into a convulsion, so that he fell to the ground, writhing and foaming at the mouth.

Jesus looked at him and then said to the father:

How long has this been happening to him?

The father replied:

Ever since he was a baby;
and often the devil throws him into water or fire to kill him.
Please, take pity on us, and help us,
if You can.

Again there is something of that divine indignation in what Jesus replies:

Oh, this "if You can"!
Everything is possible to him who believes!

But it is a shaft of light and grace that goes straight to the father's heart. He responds instantly:

Lord, I do believe!
help my unbelief!

It is what Our Lord has been waiting for. And as if to attest the genuine honesty of the man's prayer for faith, Jesus at once turns upon the devil in his little boy and "rebukes" him.

This "rebukes," by the way, is the term used in the Gospel to describe practically every one of Jesus's encounters with the devil. He evidently believed in commanding the devil in strong language. On one occasion, the "rebuke" is: "*Shut up, and get out!*" Another time, it is: "*You unclean devil, get out!*" In the present case, it is:

Deaf and dumb spirit, I order you:
Get out of him, and stay out!

Gilbert Keith Chesterton, the great English convert, was right when he said that Our Lord's attitude in dealing with cases of diabolical possession resembled nothing so much as a strong-minded animal-trainer at work. No fancy mouthing of vague incantations, but plain blunt language, the

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kind a beast would understand.

Holy Mother Church herself has followed the example of her divine Master and Spouse in the way she addresses the devil in her official prayers. In the ceremony of baptism, for instance, where various exorcisms of the demon take place, she uses terms in speaking to satan which some delicate souls might find rather less than ladylike: "You damned devil!" is one of the milder phrases, and it recurs several times. It is interesting to note that when the ceremony of baptism was translated into English for general use, these "cursing parts" were left in Latin!

In the present case, when Our Lord "rebuked" the demon:

Deaf and dumb spirit, I order you:
Get out of him, and stay out!

the result was instantaneous. The very moment the words were out of His mouth, a wild tortured screaming burst from the throat of the possessed lad. With the screaming, there went a sound of awful splitting or tearing, as though the boy's members were actually being rent apart. He was thrown to the ground as if by a ferocious antagonist, and there he lay motionless, like one dead. St. Mark says that the deaf and dumb devil

crying out, and greatly tearing him,
went out of him.

and St. Luke:

The devil threw him down, and tore him.

But it was only show; only the devil giving one last sign of what he would

do if he could. For, though at first the boy did look as though he were dead, and many of the people said (when they could catch their breath after the shock of the fearful screaming and convulsions), "He's dead," Our Lord came to the rescue once more. He stepped forward, and

taking him by the hand, lifted him up;
and he stood up.

And Jesus cured him and gave him back to his father.

He not only drove out the deaf and dumb devil, but he cured the boy of his epilepsy as well.

Later on, when they were away from the crowd, the apostles asked Jesus,

Why could not we cast him out?

Jesus's answer is full of mystery:

Because of your unbelief.

This kind will not go out for anything except prayer and fasting.

And one of the mysteries is the exaltation it contains of prayer and fasting even over the power of driving out devils. To our ordinary earth-bound vision, it would seem that the power given by Jesus Christ to His apostles for driving out demons would surely be more potent, and in fact would be in an altogether higher class, than the familiar matters of prayer and fasting. And yet here is Christ Himself, mysteriously telling the world that in some cases, prayer and fasting are more preternaturally potent than even the powers of exorcism.

It is good to have an open mind, but it is sad when one never closes it long enough to think.

Happenings in Rome

Monthly round-up of significant events in the capital of Christendom.

Christopher McEnniry

Prophetic Pope Pius IX:

Excellent work is being done for the cause of the canonization of Pope Pius IX, the Pope of the immaculate conception. Monsignor Cani, the Postulator of the cause, has spent the last thirty years in gathering data. Twelve large volumes are the result of his untiring labors. On the very day *Pio Nono* died, Dom Bosco predicted that the time would come when the great Pontiff would be honored on our altars. In 1864, after he had declared the dogma of the immaculate conception, the Queen of Spain, voicing the desires of her subjects, begged him to define also the dogma of the assumption. He replied: "There is no doubt that the assumption of the Blessed Virgin, in the sense in which it is held by the Catholic world, is a necessary consequence of the immaculate conception; however all things have their own proper time and place; and I do not count myself worthy of proclaiming this second mystery. But rest assured the time will come when the pious desire of Your Majesty will be fulfilled." We have lived to see that time.

Motives For Jewellers:

To the "Jewellers' Congress" the Pope said: "Let nobody say that your art tends to exasperate the poor who cannot afford expensive ornaments. It is an ancient art going back to the dawn of history. Your products emphasize the dignity of the human personality and give distinction to those who have merited the gratitude of their fellowmen. Your products have served

as an index to the imagination and artistic ability of successive eras of history. The Church herself has commissioned you to use all your skill to fabricate chalices and monstrances, for she considers nothing too good or too precious for the Lord of the universe present in the Blessed Sacrament of the altar. Neither does she hesitate to dispose of those treasures whenever it is necessary to provide sustenance for the poor."

War to Peace:

Campoleone. A big name for a little place. But many an American soldier will remember it, for it was the scene of bitter and bloody fighting in the days of Anzio beachhead.

Campoleone has just celebrated an event in marked contrast to the violent encounters of a few years ago. The high ecclesiastics of the Diocese of Albano came to inaugurate a day-nursery. The mothers as well as the fathers must go daily into the fields in order to eke out a modest living for the family. Now they have the assurance that their little ones will be safe from harm and that the good nuns will train them to be good citizens of this world and happy citizens of heaven, their true fatherland.

Station Churches:

Those who listened to Vatican Radio during Lent enjoyed a charming series on the history of the early Church in the Eternal City. In the missal we see a special notation for each Lenten Mass: "Station at St. Peter's — Station at St. Lawrence-

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outside-the-Walls — Station at Saint Susanna." Each day the "Station" is held at one of the ancient churches. All its sacred treasures are on display. The sacred liturgy is carried out with the greatest pomp and solemnity. High ecclesiastics, monks and nuns and seminarians and collegians and priests and people visit the shrine and acquire the rich indulgences. The history of the Station churches is verily the history of Rome.

Radio Vatican program was: 1) The story of the Station church of the day. 2) A brief exhortation on Christian morality. 3) "The Gospel brought to Life." That is simply a reading of the sacred liturgy of the day.

Chapel Cars:

A fleet of nine chapel cars drew up in the interior court of the Vatican Palace to receive the blessing of the Pope. They are destined for the giving of missions in sparsely settled mountainous districts of the peninsula as well as in Sicily and Sardinia.

Each car has its altar and all that belongs to it, its radio, moving picture equipment, projection-machine for religious instruction, first aid supplies and out-door clinic. A portable tent houses the worshippers. A dynamo produces electric current in places where none is available. After the lapse of some months the car returns to give a spiritual renewal in the places where a mission had been preached.

Pescadores:

The Pescadores are not just spots to mess up the geography charts or things for statesmen to throw around. The Pescadores are home and fatherland for human beings made up of fragile bodies and immortal souls like you and me.

Three years ago priests of the Hos-

pital Order of St. Camillus who had been driven from China, and Sisters of the Holy Immaculate Heart of Mary, undertook this difficult mission in a most trying climate (one half of the year nothing but wind, the other half, nothing but drought). Our Catholic Welfare gave them a lift. They are making real progress. They have just built a bigger church, the "*Stella Maris*." There is a kindergarten, a clinic, a special detail to take care of lepers, a catechumenate, a flourishing Legion of Mary, and even an orchestra.

Contradiction:

The Red Polish embassy in Rome is distributing an article in Italian written by a certain Jan Dobraczycki, who calls himself a Catholic writer. He wants to tell the Italians how the spiritual and material progress under the Soviets in Poland is so beautiful and virile that every true Catholic must necessarily work with the atheistic Marxian Communists and bring about true peace!

Pius XI:

Even in the presence of such giants of holiness as Pius IX, Pius X, and Pius XII, the imposing figure of another Pius is not forgotten. In his native town of Desio the anniversary of Pius XI was celebrated by the populace and the religious, civil and military authorities. Besides the great pontifical function in the parish church, Mass after Mass was said in the room, now transformed into a chapel, where the great Pope was born.

Great Premier:

In Trent, Italy, they are raising a monument to De Gasperi, and the Roman House of Deputies is considering a pension for his widow. The dangers averted and the good accomplished by this patient, fearless, self-sacri-

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ficing Catholic gentleman will be better appreciated as time goes on.

Complaints:

The American in Italy is reminded of home: everybody is griping about the exorbitant cost of necessary drugs and medicines. And another reminder: the government has ordered an investigation.

Needs of the Cloistered:

"The harvest indeed is abundant, but the laborers are few" in missionary regions. There are so many souls walking in the darkness of idolatry who should be brought to the light of the Gospel. The priests and sisters needed for this work of fraternal charity among our abandoned brothers are all too few. And the means required to carry on this apostolate, even in the most primitive way, are all too scarce.

In the face of this crying need it seems strange that Bishop Boismenu of the far-away mission of Papuasi should be pleading, not so much for help in the active apostolate, as for a monastery of Carmelite nuns who spend their life shut up in the cloister in prayer and penance. The good bishop declares that what they need in that pagan region is a "prayer factory" to bring down God's blessing on their labors for souls.

In these days of hectic activity that basic truth is sometimes overlooked. St. Paul said: "I have planted, Apollo has watered, but it is God who gives the increase." The hardest work of missionary priests and sisters would be sterile without the grace of God; it would be but slightly fruitful without great grace from God. Hence "prayer factories" are even more necessary in the mission fields than here among us. And how urgently necessary they are among us! The overpowering "stench

of sin" is rising up in the face of the Creator from his rebellious creatures day and night. Prayer and penance are urgently needed to counteract it. We must have "prayer factories" or perish. But the tireless workers in those "prayer factories" are almost starving. They do indeed use all the time left from their united prayer in occupations within the cloister to earn their bread. However many are too ill or too old, and the others are hampered because they cannot buy the materials or the instruments required for their work.

That is why those who appreciate the value of prayer have held in Rome another meeting "*Pro Orantibus*— for Those Who Pray." A new series of stamps or stickers "*Pro Orantibus*" has been issued. One of these stamps, representing the crowning of Mary, is a real masterpiece. We recall that a former mention of "Those Who Pray" and their stamps brought a favorable response from our readers. Should anyone wish to help them and to receive those stamps, he may address his offering and his letter to:

Segretariato Assistenza Monache
Piazza San Callisto, No. 16
Rome, Italy

Pilgrimage:

Archbishop Luque, of Colombia, during his visit to Rome, declared that he wanted to meet the "mother of a Saint." He travelled over to the Adriatic and had a long visit with the eighty-seven-year old Assunta Goretti, mother of Saint Mary Goretti. He begged her to intercede with her sainted daughter for the youth of Colombia. He concluded his pilgrimage by a visit to the humble farmhouse where, October 12, 1890, the little "martyr of purity" was born.



Sideglances

By the Bystander

The devotion to the Sacred Heart of Jesus, which pours out in a special way from Catholic hearts throughout the month of June, represents something far more important than a mere pious practice or traditional Catholic manifestation. Even though its exact terminology goes back only to the seventeenth century, when the Saviour appeared to St. Margaret Mary Alacoque, the essential theological principles behind it have always been a part of Catholic belief; indeed, even without the actual apparition that spurred on the devotion, it could have been, and in essence always was, a perfectly normal development from the meditations of Catholics on the words and deeds of Christ, their Redeemer. But the point we want to make here is that this devotion represents the eminently personal relationship between man and God that alone represents true religion. And it does so in contrast to three types of individuals who are found in the modern world, who make their religion (or their philosophy of life) something less than a fixed, personal relationship between themselves and God, or something contrary to what that kind of a relationship demands of a human being.

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The first of these types is that of the great mass of the unchurched, who, though they may admit when pressed to it that there is a God, never give a nod to Him in any way. The magazine *Look* had an article on these people in its series of "studies" of contemporary religion, and the author of that particular article paid high tribute to the 65,000,000 unchurched people in the United States alone as people whose religion consists in "their respect for their fel-

low-man." The author did not go into the specific question of what kind of conduct makes a man deserving of high praise for his practice of "the religion of respect for his fellow-man." Among the 65,000,000 unchurched in the United States there are (as anybody who gets around knows) many millions of divorced and divorcees, of adulterers and habitual fornicators, of liars and cheaters in business, of bribe-takers and favor-sellers in public office. Are these practicing a religion of respect for their fellow-man? (Perhaps the author meant that they tip their hats to ladies, apologize when they step on somebody's toes, and rush to pull mangled bodies out of wrecked automobiles.) But even if all 65,000,000 lived up to all the natural laws governing the relations between man and man, they should be rightly called irreligious because they ignore God. Ignoring God is the essence of irreligion; it is a scurvy blight on the character of the most refined gentleman or lady in the world. In contrast to this, devotion to the Sacred Heart of Jesus Christ as practiced by Catholics dramatically represents the nature of true religion. It acts out these basic, factual, historical, proven principles: "God loves me personally; God became man and died for me; I must love Him; that is my first obligation in this world."

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The second type of modern individuals who make religion less than a fixed, personal, binding relationship between themselves and God consists of those who do not ignore God, who, indeed, may talk or write a great deal about Him, but who begin their thinking with a flat denial of any

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real, personal appearance of God to man in the course of history, and of the testimonies and proofs of such an appearance. They draw God out of their experiences, or their feelings and emotions, or out of a vague, general abstraction that "somebody must have made all the things we see." Again a good example of this type is offered by *Look* magazine. In the same series of articles mentioned above, a scientist answers the question, "Can a Scientist Believe in God?" After an incredibly tortuous maze of words he comes out with a "yes," but quickly, almost with a sense of embarrassment over his previous admission, denies the historicity of *all* the miracles recorded in the Bible, and by inference the fact of an actual appearance of God in this world. This denial is sealed by a forthright rejection of all evidence for life after death, and the statement that it is unprofitable to concern oneself about the subject. This scientist is typical of a large class of Americans. They say: "I believe in a God. But not the God of Mount Sinai; not the God of Isaiah; not the God of the Gospels who 'became flesh and dwelt amongst us.' Not that God." And again, Catholic devotion to the Sacred Heart of Jesus dramatizes the truth that God did appear in history; He scientifically proved Himself to be God by His miracles; He suffered and died for all men and then rose from His grave. That is the God who must be loved by anyone who would practice the true religion.

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The third type of believers in something less than a fixed, personal relationship between themselves and God consists of those who accept the historical Christ as the Son of God, or as some of them put it, as a "representative of God", but who maintain that Christ's words must constantly be reinterpreted, or that each individual may make of Christ's teaching what suits him best. This can take several forms short of a fixed, personal, binding relationship to Christ and to everything He said. It can

take the form of a kind of vague fellowship, through which a person acclaims himself to be for Christ and with Christ in general, but pays no attention to detailed things that Christ commanded all His followers to believe or do. It can take the form of "faith alone," through which a person segregates from all the teachings of Christ those passages that stress the importance of faith, and denies importance or binding force or merit to carrying out other things that Christ set down as obligatory, such as being baptized, or receiving His Body and Blood, or keeping the commandments, or obeying His Church. It can take the form of "Bible-alone-ism," which loses sight of the real Christ who projected Himself down through the ages in a Church, which is unaware of the fact that there would be no Bible had there not been an authoritative Church of Christ to determine its content, which creates the wildest confusion of religious forms because of subjective reactions to what is written in the Bible. To all this the Catholic devotion to the Sacred Heart of Jesus is a striking contrast. It is offered to the historical but still living Christ; it is directed to the Christ who abides in His Church both in a sacramental form and as a promised guardian of the truth of its teaching; it is based on the axiom that loving Christ means doing His will—all His will, carrying out all the instructions He handed down both through the Bible and through the teaching authority He gave to His Church.

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Thus, through his devotion to the Sacred Heart of Jesus Christ, a Catholic manifests to the world the essence of true religion, viz., a fixed, personal, binding, relationship between himself and God, based on the very things that Christ said and did. The heart of the relationship is love. God loved first, by creating man, by redeeming him, by teaching him, by sanctifying him, by inviting him to the beatific vision in heaven. Man's duty is to answer that love with love.

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The love with which he answers God's love fans out into obedience, conformity with God's will, sorrow for sin, daily prayer, and the frequent reception of Christ's very Body and Blood in Holy Communion. God not only loved us, but He taught us

how to love Him; any finite human creature is a fool who thinks he can change the pattern of love detailed by God. Catholics conform to the pattern by true devotion to the Sacred Heart of Jesus.

Thoughts for the Shut-In

Leonard F. Hyland

Shut-Ins' Day

During recent years the first Sunday in June has come to be observed as international shut-ins' day. The purpose of thus setting aside a special day is to call the attention of the public to the problems and trials faced by people who are physically handicapped in any way.

It is estimated that this nation has some three million shut-ins among its population, and an additional four million citizens who are 50 percent or more physically handicapped. Every community, almost every relationship, has shut-ins among its members. Only too often it happens that they are forgotten and neglected, save for the perfunctory charity exercised by official organizations. This neglect may well add loneliness and bitterness to the cross of sickness and suffering which they already bear.

This idea of a shut-ins' day seems good, then, even from a natural standpoint. The governors of 40 states and the mayors of over a hundred cities and towns have issued either official proclamations or public statements asking that the day be fittingly observed by personal visits to relatives, friends and fellow-citizens who are confined to their homes, or to sanitariums, hospitals and other institutions. If personal visits cannot be made, it is suggested that cards or letters be sent to them.

It is hoped, of course, that charity to the sick thus expressed will not be the business of one day only, but that the emphasis given to it on this one day in the year will serve to make us remember throughout the year that we have a duty of kindness and consideration to those who are sick and handicapped.

Shut-in day can serve another purpose as well, namely, to remind the sick that their sufferings are by no means useless. This is the supernatural factor which needs to be constantly emphasized. The idea is well expressed in an official proclamation issued in 1953 by the Prime Minister of Canada, Rt. Honorable Louis St. Laurent:

"I suggest that we do something to help make them feel, as they should, that they are part of the community and have a contribution to make to the general well-being of us all."

It is indeed true that our shut-ins have a vital contribution to make to our welfare. Only in heaven perhaps shall we know how many of us reached that happy home only because of the sufferings patiently borne by some humble shut-in at whom the world, with its shallow understanding of realities, would never cast a second glance.



Catholic Anecdotes

No Argument

An incident related in the *Holy Name Journal*, illustrates in a modern way the power of the rosary.

A street campaigner for Christ, during one of his lectures in a public square, was heckled by a young communist who kept shouting:

"The Pope is a fascist."

A few nights later the same speaker was conducting another meeting, and noticed that the young Pope-hater was again in his audience. It so happened that on this particular night, by a pre-arranged plan, the speaker invited his audience to join him in the recitation of the rosary. Naturally he wondered what kind of a reception his request would receive, and was surprised to notice that his friend stood quietly for a time as the rosary was begun, and after a little while began to join in the responses.

After the meeting the young communist approached the speaker and said:

"Say, I never saw anything like that in my life. I know what the rosary is, but I never thought I would see people on the street saying it together."

Taking a long chance, the campaigner for Christ replied:

"How long since you have been to confession?"

A pause, and then the rather sheepish answer:

"Four years."

Two hours later the "communist" came out of St. Francis Xavier Church in New York City, having made his peace with God, and returned to the square to say to the campaigner:

"Thanks. Thanks very much. To you and the Queen of the Rosary."

Heritage

When the will of Louis Pasteur was read, it was found to contain the following beautiful sentiment, which illumines the character of this man who was not only one of the world's great bacteriologists, but an exemplary Catholic besides:

"This is my testament:

"I leave to my wife all that the law permits a man to leave.

"May my children never wander from the path of duty which they know. May they always keep for their mother the tenderness which she so richly deserves."

Quote

Chainless Rosary

Giuseppe Rivella is dead, but he is still remembered in Rome as "Our Lady's waiter." The son of a wealthy Piedmontese vine-grower, he preferred to work as a waiter in an Italian restaurant, giving away all his earnings to the poor.

Since carrying trays of steaming food keeps a waiter's hands too occupied to finger a rosary, Giuseppe had used his own unique system. For beads he used heads. As diners came and went, he prayed a Hail Mary on them, counting off decades as he worked. After his death a heavy penitential chain was found tightly wound about his body, and the Vatican radio spoke of his death as "the passing of a holy Roman."

Perpetual Help



Pointed Paragraphs

Vacation

We of THE LIGUORIAN are not a travel guide or a proposer of places for pleasant vacations. So, where our readers go on their vacation is strictly a matter for their own minds to decide.

But we are priests. And as priests we are bound to attend to the spiritual welfare of those in our care, who in this case comprise our readers. As priests we quietly submit a couple of cautions that might be looked to when vacations are being considered.

1. Vacationers should not unduly jeopardize the health of their body. This caution takes in a variety of things that are proper to vacation: swimming (swimming at the wrong time, in waters that are treacherous, by those who are not properly skilled in managing deep water, etc.); hiking (in extremely hot weather, for distances that are extreme, etc.); driving (carelessly and with too much speed, with a car that has faulty brakes and other equipment, etc.).

To jeopardize one's life without serious reason, even if it be during vacation, can be a serious sin.

2. Vacationers should not unduly jeopardize the health of their soul. This caution also covers a variety of things that people commonly associate with vacation.

A Catholic selects very unwisely if he decides to spend his vacation in New York and while there to see a few stage plays that are definitely immoral. Or if he intends to go to a place where he can take in night-clubs that are more than a little bit on the shady side.

It would hardly be a good vacation if a Catholic family went to a resort where it was impossible to get to Mass on Sunday. The Sunday obligation holds during vacation as well as at any other time of year. Therefore one should not go so far away that a Catholic church simply cannot be reached even once a week.

Nor would it be prudent to go on a vacation with one who is a scoffing unbeliever or a purveyor and promiscuous practitioner of sex excesses and abuses. This would really be throwing oneself into the lion's den.

The idea of a vacation is to refresh both body and soul. That purpose cannot be achieved unless there be careful planning as to persons, places and things that are to form the substance of the vacation.

A Warning

It may be too late to make effective this warning. But we feel that it should be made anyway. It is possible that there are souls at stake.

Catholic young couples contemplating marriage in June can get *validly* married in only one way — *before a priest and two witnesses*.

Spring is in the air. And with the fragrance and the flowering of spring, hearts fall in love. And because of this, minds, especially young minds, sometimes make strange decisions.

To get married before a priest and two witnesses demands much preparation, even a little bit of waiting. One cannot (ordinarily) appear before a priest and on the spot get married. But young love does not have to wait

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when a judge or a minister performs the ceremony. Or, if there must be a wait, it is generally a short wait.

Let it be remembered — no judge and no minister can validly officiate at the marriage of a *Catholic* boy or a *Catholic* girl. Non-Catholics can validly marry before a judge or a minister. But not Catholics.

Such an attempted marriage, that is, one between Catholics, or between a Catholic and a non-Catholic, before a judge or a minister, may be acceptable before the law. But it is no marriage before God. It is as though the ceremony had not been gone through at all.

A feeling of respectability before one's neighbors is small consolation if one has no feeling of respectability before one's conscience and before God. There is an odor to the deliberately and maliciously entered invalid marriage, and the odor grows with the passage of the years. It rises to the nostrils of God and of the angels and saints. There is not much rejoicing in heaven when young Catholics make so unfragrant a mess of their lives.

The Church can determine the conditions necessary for a valid marriage between Catholics because Christian marriage is a sacrament; and the Church has been given charge of the sacraments. Besides, Our Lord said to the Church, "Whatsoever you shall bind upon earth shall be bound in heaven; and whatsoever you shall loose on earth shall be loosed in heaven." Laying down laws covering the validity of Christian marriage is definitely a case of using the power of "binding" as that power was entrusted to the Church.

Graduation

Very shortly now thousands of boys and girls will be graduating from grade

school, high school and college. In the life of each such boy and girl an era will be ended, a chapter in the book of life finished.

What is there that can be said to these young people that will make an impression upon them, an impression that will help them to a fuller and more abundant life in the future than the life they led during the years now coming to an end? The graduation speeches (most of them, anyway) will have very little effect on them. The words will hardly be heard; or, if they are heard, they will not be understood.

One should grow as the years go on, and not merely in a physical and mental way. Above all, one should grow spiritually. As one advances closer and closer to the goal for which one has been created and which is eternity, one should take on more and more the habits of perfection that are the habits of eternity.

There should be a greater detachment from mere material things, and with that detachment a gradual loosening of the grip of material things with which a fallen nature has held captive the soul.

There should be a greater longing for heaven and for the peace and contentment of heaven. Heaven is man's real home. The earth is the far country, the foreign country, the place of exile, a "valley of tears."

There should be an increase in the practice of virtue, particularly the virtues of the love of God and charity toward the neighbor. With the wisdom that should come with advancing years, there should be a decrease of self-esteem and an increase of brotherly and divine love.

However, if education has not promoted such ideas and at least implanted in the minds of young folks aspirations and inspirations to advance in

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wisdom and grace as well as in age and physical proportions, then education has been in vain and the graduation exercises will be a mockery.

We fear that in many quarters the graduation exercises will be a mockery.

Lay Apostolate

A lay apostolate is being conducted in Worthington, Ohio, by a group of ladies who in faith, in zeal, and in charity are rivaling the celebrated ladies of the epistles of St. Paul, whose work for souls brought forth a commendation from the great apostle himself.

This lay apostolate is known as the Marian Workshop. The purpose of the organization is to spread the gospel through Catholic magazines — through new magazines and old magazines, through all Catholic magazines that are sufficiently well edited to promote the saving of a soul.

If any LIGUORIAN readers are interested in this apostolate, this is what they can do.

1. Write to The Marian Workshop, 318 Chase Ave., Worthington, Ohio, for a supply of mailing notices. Then tape one inside of each Catholic magazine or paper that you get hold of, and at any opportunity leave the periodical in some public place.

2. Try to interest other Catholics in this work. It is so easy to tuck a magazine under your arm on the way to work and drop it somewhere along the way.

3. If you're a stay-at-home and prefer that the mailman do your distributing for you, offer to "adopt" a non-Catholic or fallen-away, that is, send him or her a periodical regularly.

4. If you can, please send a few stamps to the Marian Workshop. The mailing costs threaten to get out of hand.

The entire object of this apostolate is to collect all the Catholic magazines and papers that would ordinarily go to waste, and get them into the hands of non-Catholics. This literature is left in public places, such as buses, restaurants, depots, waiting rooms, and doctors' offices. Taped on the inside page of each periodical is a notice which offers to place any inquirer on a free mailing list for Catholic literature. To each person who fills out and returns the slip, the ladies of Worthington, Ohio, send the *Sunday Visitor* for a period of one year.

It is certain that many LIGUORIAN readers would be interested in this work for souls. They might even be sufficiently interested not only to follow the above suggestions but also to subscribe to the LIGUORIAN for a neighbor or a friend or a man or woman involved in an invalid marriage. The sacrifice might through God's grace mean the salvation of a soul.

Homicide

A few questions were sent in to us lately on the morality of killing one's neighbor, whether the killing be done by a policeman in a city or a soldier in a war. The questioners wanted to know how this could ever be justified in view of the words of Our Lord about turning the other cheek and the warning that he who lives by the sword will perish by the sword.

The Church has always taught that Our Lord was referring to *unjust* killing when He warned people against taking up the sword. One is never allowed under any circumstances unjustly to kill one's neighbor.

But surely one is allowed to defend oneself against an unjust aggressor. The unjust aggressor may even be killed if the following conditions are verified.

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1. The goods being defended are of great value, as for example, life, chastity, temporal goods of great value.

2. The aggression must be actual and unjust. And there is no other way of warding off the attack.

3. The defense must be moderate, that is, the assailant must not be injured more than is absolutely necessary to insure self-protection. If one can save one's life by fleeing, one must flee. Killing is unlawful if one can stop the aggression by merely wounding the assailant.

In self-defense — and surely the case of the policeman and that of the soldier are cases of self-defense — both policeman and soldier are defending their homes, their loved ones and their very society when they use every effort to defeat the attacks of unjust aggressors. All they are endeavoring to do is to ward off the unjust assaults of a robber or a dictator or a maniac.

God is not against this. God wants His society to go on. It would not go on very long if criminals were allowed to attack the goods and the persons and the homes of whomsoever they wished, and no one would be allowed to stop them. Self-defense is not murder. It is only the fulfillment of the first law of nature, namely, the law of self-preservation.

Blind Alleys

A world famous portrait photographer, Cecil Beaton by name, not long ago permitted some of his work to be reproduced in one of the national picture magazines. There were in the collection some very striking pictures of very famous people, with comments on how these individuals impressed him as they sat for him before his camera.

One of the photographs was of that fabulous former movie queen, Greta

Garbo. Miss Garbo turned her back on movie-making many years ago, and has resisted all efforts on the part of movie moguls to reclaim her for their art. Of Miss Garbo, Mr. Beaton had this to say:

"She shows a restlessness and a quest. She has not found fulfillment before the camera."

Only that sentence and no more, and yet what a world of meaning it contains. Mr. Beaton himself (so far as we know) is not a particularly religious man, and certainly we do not ascribe to him any conscious religious overtones in his remark. He is a photographer, looking at his subjects with a photographer's eyes; yet whether consciously or unconsciously, his dictum is strangely reminiscent of St. Augustine, who sixteen centuries ago, seeing the worldlings of his own time running here and there in search of happiness, cried out to them:

"Seek what you seek, but it is not where you seek it."

Miss Garbo is one of many who have found that fame and money do not in themselves bring complete happiness. Some of her fellow movie stars give evidence of the fact in a succession of marriages, always with the hope that the latest will be the key to lasting joy. Others openly profess the shallowness and meaninglessness into which their lives have descended. Miss Garbo looked for her way out by trying to run away from it all, but, if we are to believe Mr. Beaton's judgment, neither did this mere fact of running away bring rest to her restless heart.

With the utmost sincerity we pray that Miss Garbo and the many others like her caught in the web of restlessness may, with St. Augustine (himself once wild and restless), come to cry out:

"Our hearts are made for Thee, O

God, and they shall be restless until they rest in Thee."

Toward the Prevention of Juvenile Crime

The recent appointment by the comic book industry of a commissioner with full power to apply suitable censorship from within the industry itself will surely commend itself to all right-thinking persons. There are some 90 million comic books published each month, and the majority doubtless are innocent enough. A sizable percentage, however, according to impartial investigators, has become nothing less than a graphic training school for juvenile delinquency. Rape, sadistic crime, and all manner of horrors as portrayed in these comic books have had a direct tie-in with the increase in juvenile crime.

No less an authority than Mr. J. Edgar Hoover, speaking of such comic books as well as other obscene material readily available on many newsstands, recently wrote:

"I have been most vigorously opposed to such materials, for I sincerely believe its availability to youth is one of the principal causes of delinquency."

A booklet recently published over the name of Judge Vincent Hollaren, president of the Minnesota Juvenile Court Judges Association, dramatically puts into focus the whole problem. Comic books, of course, represent only one phase; there are in addition the 250 million pocket-books published each year, many of them highly realistic and inflammatory, especially to the juvenile mind. There are in addition an unestimated number of cheap pulp magazines of the girlie-gag type, whose whole appeal is on

the strip-tease level.

Judge Hollaren makes his points very clearly:

Juvenile delinquency is increasing at a frightening rate. The 400,000 minors booked by the police as delinquents in 1954 represent a 33 percent increase over the total in 1948.

Obscene literature is a definite and important contributing cause of this delinquency. Judge Hollaren lines up numerous authorities in support of his contention.

Therefore: some way must be found of controlling the output of such material. If the publishers will agree to censor their own material, all the better. If not, Judge Hollaren suggests that each community set up a Parents' Committee to see what muck is coming into the local newsstands, and who is selling it. Often the retailer will be glad to cooperate when it is pointed out to him that his newsstand is becoming a contributing cause to juvenile crime in the neighborhood. For the distributors themselves, the morons who originally publish and peddle obscenity, Judge Hollaren suggests laws with teeth in them by which they can be prosecuted.

Judge Hollaren rightly makes his chief and final appeal to parents themselves. Too many parents are not even willing to recognize that there is a problem. Perhaps in their own homes, being read by their own children, are books and magazines which would curl the hair of these same parents if they knew their contents. But parents *should* know what their children are reading, and *should* if necessary exercise censorship. If more of them did so, the problem we have been discussing would largely disappear.

"There isn't so much danger in a loose wheel as in a tight driver."



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EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

Selected and Edited by John P. Schaefer

THE PRACTICE OF THE LOVE OF JESUS CHRIST

CHAP. VII. — CHARITY IS NOT SELF-SEEKING

When St. Paul says that "charity is not self-seeking" he means that if anyone would love Jesus Christ with his whole heart, he must banish from his heart everything that is not for God, but merely for self. Indeed, God requires this of everyone, for He says: "Thou shalt love the Lord thy God with thy whole heart."

These, then, are the two requisites for loving God with our whole heart: 1) to rid it of earth; 2) to fill it with holy love. It follows, logically, that a heart in which any earthly affection lingers, can never belong wholly to God. For, as St. Philip Neri says, "as much love as is bestowed on creatures, is so much taken from the Creator." But how can the heart be rid of affection to things of earth? I answer: by mortification and detachment from creatures.

Many people make this mistake. They wish to become saints, they wish to love Jesus Christ, but *in their own way*. They do not wish to give up diversions, vanity of dress, delicacies of food. If they fail to obtain some office or distinction, they are discontented. If they are touched in a point of honor, they are on fire. If they do not recover from some illness, they lose all patience. They love God, but they refuse to give up that attachment to riches or to the honors of the world. To that pride in their social standing or learning or ability. They may even practice prayer and frequent Holy

Communion. But because they take with them hearts full of earth, their profit is slight.

Our Lord once said to St. Teresa: "I would speak to many souls, but the world maintains such a din in their ears that My voice would never be heard. Oh, that they would retire a bit from the world!" Anyone, then, who is filled with earthly affections, cannot so much as hear the voice of God speaking to him. But far more miserable is the man who continues to be attached to the sensible goods of this earth. He may easily become so blinded as to quit the love of Jesus Christ entirely.

Our God is a jealous God. For as He loves us exceedingly, so He expects all our love in return, and is jealous of anyone sharing the affections of our hearts. Nor is His jealousy similar to that of worldly lovers, for Jesus Christ deserves all our love. He deserves it both because of His goodness and because of His love towards us. The saints recognized this all too clearly. St. Francis de Sales, for instance, was prompted to exclaim: "Were I conscious of one fiber in my heart that did not belong to God, I would tear it out immediately."

One who would possess God entirely must give himself up entirely to God. The love which Jesus Christ bears us causes Him to desire all our love, and without all He is not satisfied. Many souls fulfill the duty of

prayer, they visit the Blessed Sacrament and receive Holy Communion frequently. But they make little or no progress towards perfection — all because they nourish some fondness for earthly things in their hearts. If they continue to live in such a way, they will not only always be miserable, but run the risk of losing all.

We must, therefore, beseech Almighty God to rid our heart of all earthly attachments: "Create a clean heart in me, O God." Otherwise, we can never be wholly His. He has made it very plain that whoever will not renounce everything in this world, cannot be His disciple: "Everyone of you that doth not renounce all that he possesseth cannot be My disciple." The Fathers of the desert used to put this question to any young man who wished to join them: "Do you bring an empty heart, that the Holy Spirit may fill it?"

Our Lord spoke in the same vein to St. Gertrude, when she besought Him to reveal to her what He wished of her: "I wish nothing else," He said, "than to find a heart devoid of creatures." We must, therefore, say to God with great resolution and courage: "O Lord, I prefer Thee to all: to health, to riches, to honors and dignities, to applause, to learning, to consolations, to high hopes, to desires, to all. I prefer Thee to every created good."

When the heart is detached from creatures, divine love can immediately enter and fill it. For the human heart cannot exist without loving: either it will love the Creator or it will love creatures. If it does not love creatures, then it will assuredly love God. In other words, we must leave all to gain all.

Our heart is quite too small to love this God, so loving and so lovely, One who merits an infinite love. Shall we, then, consider dividing this one little

heart between creatures and God? The Venerable Louis da Ponte felt ashamed to speak to God in this manner: "O Lord, I love Thee above all things, above riches, honors, friends, relatives." For it seemed to him as though he were saying: "O Lord, I love Thee more than dirt, than smoke and the worms of the earth."

While hunting one day in a wooded area a king encountered a pious hermit who was acting peculiarly, running about as if in search of something. The king called out to him, asking him who he was and what he was doing. The hermit replied: "And may I ask your majesty what you are doing in this desolate spot?" "I am in pursuit of game," the king replied. "I, too, am pursuing game," replied the hermit; "I am pursuing God." With this he continued on his way.

During our present life, this, too, must be our only thought: to go in search of God, to love Him; in search of His will, to fulfill it, ridding our hearts of all love of creatures. And whenever worldly goods would solicit our love away from God, let us be prepared to answer: "I have despised the kingdom of this world and all the charms of this life, for the sake of the love of my Lord Jesus Christ." For what else are all the dignities and grandeurs of this world but smoke, filth and vanity, which will disappear at death?

When the love of God takes full possession of a soul, of her own accord she strives to divest herself of everything that could prove a hindrance to her belonging wholly to God. St. Francis de Sales remarks that when a house catches fire, all the furniture is thrown out the window. He wished to draw this comparison. When a person gives himself entirely to God, he needs no persuasion or preachers

The Liguorian

or confessors: of his own accord he seeks to rid himself of every earthly affection.

There are abundant examples of such detachment from earthly goods in the lives of the saints and holy men and women. Father Segneri the younger, for instance, called divine love a robber, which despoils us of all, that

we may come into possession of God alone. A certain man, of a high social position, once renounced everything to become poor for the love of Jesus Christ. When questioned by a friend upon such a sudden lapse into poverty, he took from his pocket a small volume of the Gospels and said: "Behold, this is what has stripped me of all."

Role of Catholics in Neighborly Integration

In a recent essay contest sponsored by the Catholic Interracial Council of Indianapolis, the following entry, "Putting the Negro in His Place," was awarded first prize. It was written by Rosemary Acker, a junior at Sacred Heart Central High School of Indianapolis, and appeared in the *Indiana Catholic and Record*:

Put the Negro in his place. Yes, his real place—a member of the Mystical Body, a child of God, a brother of Christ. . . . Here in our small community, the Negro wants the same things out of life as we do: a sense of peace, of friendliness, a sense of belonging. Let me put into a simple litany the true Christian's prayer for the Negro members of his parish:

GIVE THEM PLEASE GOD:

A home, bright and cheery, equipped with adequate appliances . . . a home to which Joe and Jeanne can bring a friend without an apology for that home's shabbiness.

A kind pastor, who greets the colored family on the front steps of the church with a twinkle in his eye and a hearty "Good morning to all," who visits them in their homes . . . who listens to their troubles.

Neighbors, ready with a helping hand in sickness . . . ready to lend a cup of sugar . . . friendly enough to discuss recipes or prize fights.

An altar society at whose meeting the Negro mother can lend her experienced hand at sewing altar linens and afterward enjoy a cup of tea.

A Holy Name Society, with whose members Dad can play cards or bowl . . . before whom he can air his opinions of Eisenhower and Red China.

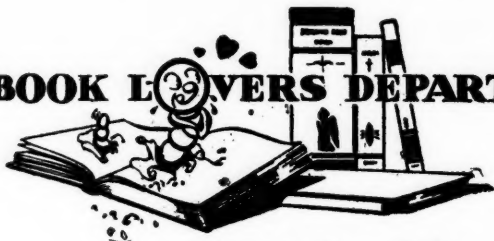
Teachers who are sympathetic to the joys and disappointments of their first-graders, and yet who understand the feelings of the twelve-year-old . . . teachers, a combination of Solomon and St. Martin de Porres, who can advise the mixed-up teen-ager.

A basketball team whose teammates acknowledge Joe's technique in making baskets . . . boys who admire his endurance, his sportsmanship, and let him know it.

A band whose musicians accept Jeanne's talent on the piano . . . who join in gaily as she plays the popular songs . . . who listen in admiration to her fast style of jazz.

In a word, just the kindly, homely Christian courtesies that we white people have always known.

BOOK LOVERS DEPARTMENT



Conducted by Thomas Tobin

CATHOLIC AUTHOR OF THE MONTH

Reverend Antonin-Gilbert Sertillanges, 1863 -

I. Life:

Antonin-Gilbert Sertillanges was born in Clermont-Ferrand, France, on November 16, 1863. When he was twenty, he entered the French Dominican novitiate, which was then in Spain because of the anti-religious laws prevalent in France. His theological studies were finished in Spain and after ordination he remained there as a professor of theology. After leaving Spain, Father Sertillanges spent several years in Italy. In 1896 he returned to the Dominican monastery in Paris and became managing editor of the *Thomistic Review*. Father Sertillanges took over the chair of philosophy at the Catholic Institute of Paris in 1900 and became a leading exponent of the philosophy of St. Thomas and its adaptation to modern times under the banner of neo-thomism. Over the years he has been a popular and eloquent preacher at the churches of the Madeleine and Notre Dame. On November 30, 1918, Father Sertillanges was elected a member of the Institute of France and in 1934 he was decorated with the Legion of Honor.

II. Writings:

Although Father Sertillanges is universal-

ly recognized as one of the world's foremost Catholic philosophers and theologians, it is principally as a writer of spiritual books that he is becoming known to the English-reading world. *St. Thomas and His Work* has been translated into English. *Kinships*, *Recollection*, and *Rectitude* are three of his spiritual writings that have been published in the United States. In these books, written on a variety of spiritual and moral topics, the author shows his deep insight into souls and his practical suggestions of help in the bettering of one's spiritual life. The short incisive sentences also manifest a happy facility of expression.

III. The Book:

We choose for special recommendation his latest book to be translated, *Spirituality*. The scope of the book as well as the brevity that characterizes it are seen from the chapter titles: *He, We, Feelings, Trials, Morals, Amendment, Others, Father, Prayer, Beyond*. Short paragraphs are grouped under these headings. Readers will do well to become acquainted with the sound wisdom and practical advice contained in the book, *Spirituality*.

JUNE BOOK REVIEWS

SPIRITUAL BOOKS

The Virtue of Love. By Rev. Paul De Jaegher, S.J. 176 pp. New York, N.Y.: P. J. Kenedy and Sons. \$3.00.
The Light of His Face. By Rev. Stephen

Sweeney, C.P. 192 pp. Union City, N.J.: The Sign. \$2.00.

Spirituality. By Rev. Antonin G. Sertillanges, O.P. 244 pp. New York, N.Y.: McMullen Books, Inc. \$2.95.

The Liguorian

The Love of Eternal Wisdom. By St. Louis-Marie De Montfort. 199 pp. Philadelphia, Pa.: Peter Reilly Co. \$1.50. Paper cover.

The Virtue of Love is written by Father Paul De Jaegher, the well known Indian missionary and author. With the Ignatian method of meditation as the framework of the considerations the book treats of the principles and practical applications of the all-important virtue of charity. Naturally, many of the meditations center around Christ who is the Incarnate Love of God for us. A volume to have in one's possession for frequent use.

In the Light of His Face is a collection of very brief anecdotes and reflections grouped under six headings: *Our Divine Redeemer, Love, Mary and the Saints, Our Friends and Our Enemies, Vices and Virtues* and *Wisdom*. These short reflections show the apostolic zeal of the author and should be of benefit to any reader.

Spirituality is another excellent book by the learned French Dominican, Father Antonin Sertillanges. Like his previous spiritual books, the method used is that of a personal conversation with the reader; but a new approach is used here — that of the capsule method rather than the longer and logical discursive way. Needless to say there is a place for both methods. Priests, religious and the laity will profit greatly from a calm and meditative reading of *Spirituality*. Father Antonin Sertillanges is one of the great spiritual writers of our day.

The Love of Eternal Wisdom is the first printing in the United States of a little known work of St. Louis-Marie de Montfort. Better known for his books on the Blessed Mother, he reveals here his ardent love for Christ. An excellent book for meditation.

MORE IMAGE BOOKS

The Perfect Joy of St. Francis. By Felix Timmermans. 277 pp. 75c.

Storm of Glory. By John Beevers. 200 pp. 65c.

Bernadette and Lourdes. By Michel de Saint-Pierre. 266 pp. 75c.

Joyce Kilmer's Anthology of Catholic Poets. New supplement by James Edward Tobin. 398 pp. 85c.

Saints for Our Times. By Theodore Maynard. 304 pp. 85c.

Introduction to the Devout Life. By St. Francis De Sales. Translated by John K. Ryan. 314 pp. 85c.

Lift Up Your Heart. By Fulton J. Sheen. 270 pp. 75c.

The Road to Damascus. Edited by John A. O'Brien. 230 pp. 65c.

(All published by Doubleday Image Books. Paper Covers.)

The popular Image series of Catholic books has added eight more titles to the list of its books. The sixteen books in the series have 700,000 copies in print, which is fine evidence of the popularity of Image books among serious readers. All eight books listed above are complete and unabridged editions of previously published books. We do not have the space to comment in detail about these books but the Image book mark is a guarantee of their value.

The Perfect Joy of St. Francis, a selection of the Catholic Literary Foundation and the Family Reading Club, is a biographical novel of St. Francis of Assisi. In its pages the life, times and spirit of the poor man of Assisi come to life for modern readers.

Storm of Glory is the story of St. Therese of Lisieux told in a simple, accurate and fascinating manner.

Bernadette and Lourdes tells the complete history of the apparitions, the life of Bernadette and modern Lourdes. It has a letter of approbation from the doctor in charge of the Lourdes medical bureau. Perhaps, the best modern book on Lourdes.

Joyce Kilmer's Anthology of Catholic Poets is a reprint of the popular collection of Catholic poetry. Represented are 250 poets. James Edward Tobin has made a

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good selection of the poets who have lived since Kilmer's death in World War I.

Saints for Our Times is a series of eighteen biographies of saints whose lives hold special meaning for today. Written by the veteran hagiographer, Theodore Maynard.

The Introduction to the Devout Life has been a spiritual classic for three centuries.

Lift up Your Heart, subtitled a Guide to Spiritual Peace, is a favorite among the clients of Bishop Sheen.

The Road to Damascus is a collection of the stories of the spiritual pilgrimage to the Church of fifteen converts.

PARENTS

Reading for Catholic Parents. By F. J. Sheed. 32 pp. New York, N.Y.: Sheed and Ward. \$.50, paper cover.

The popular and profound author of *Groundplan for Catholic Reading*, F. J. Sheed, has just published a companion book, *Reading for Catholic Parents*. The introductory chapters emphasize the necessity of mental food for mental life and growth and also stress practical ways in which parents can keep ahead of their children. The last chapters suggest with appropriate comments books which will profit the parents in their personal lives and in their obligations as parents. Correctly does Mr. Sheed insist that parents acquire a general fund of information so that they can be better parents. This booklet is highly recommended to all parents who want to grow mentally so that they will be better qualified for their great vocation as parents.

CATHOLIC COMICS

Know Your Mass. By Rev. Demetrius Manousos, O.F.M.Cap., Hans H. Helweg, Addison Burbank. 96 pp.

The Commandments of God. By Bill Hackney, Robert Frankenberg, Bill Lackey.

The Life of the Blessed Virgin. By Rev. Demetrius Manousos, O.F.M.Cap.

The Life of Christ. By Rev. Robert E. Southard, S.J.

(All published by Catechetical Guild. \$.25 each.)

These four giant comics are excellent and combine well drawn pictures with good accompanying text. *Know Your Mass* is so well done that it would serve as a good text for an adult discussion group. This reviewer knows of no better text to use for a popular explanation of the Mass.

FOR THE YOUNG

The Divine Story. By Monsignor C. J. Holland. 173 pp. St. Meinrad, Ind.: Grail Publications. \$2.50.

Big Saints. By Margaret and John Travers Moore. 77 pp. St. Meinrad, Ind.: Grail Publications. \$2.00.

The Heroic Aloysius. By Bartholomew J. O'Brien. 83 pp. St. Meinrad, Ind.: Grail Publications. \$2.00.

The Divine Story is the life of Christ as told for children, 12 to 14-year-old group. Well written.

Big Saints, a companion volume to *Little Saints*, is the story of adult saints written for the young — 8 to 10 years old.

The Heroic Aloysius is the biography of the patron of youth, St. Aloysius, who was a manly saint. Well told for the 12 to 14-year-old bracket.

ST. MICHAEL

The Patronage of St. Michael the Archangel. By Rev. Andrew A. Bialas, C.S.V., S.T.D. 163 pp. Chicago, Ill.: Clerics of St. Viator. \$2.75.

This book, the sixth in the Aquinas Library published by the Dominican Fathers, is a doctorate thesis written on St. Michael. The special purpose is to examine the universality of the *Patronage of St. Michael*. After chapters on the basic nature and mission of the angels, the book considers the two ways in which St. Michael functions as patron of the universal Church. A scholarly work that will appeal to those who desire to know more about the angels and St. Michael in particular.

BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

I. Suitable for general reading:

The Messenger—*Remy*
 Prisoner's Bluff—*Magener*
 The Golden Argosy—*Cartmell*
 The Day Lincoln Was Shot—*Bishop*
 Pray for A Brave Heart—*MacInnes*
 Superstition Corner—*Kaye-Smith*
 Flamingo Feathers—*van der Post*
 Space Tag—*Leinster*
 Joyce Jackson's Guide to Dating—
 Jackson
 The Simple Truth—*Hardwick*
 All My Darlings—*Byrnes*
 Duel of Wits—*Churchill*
 Bertie Wooster Sees It Through—
 Wodehouse
 I Lift My Lamp—*Leary*
 The Other Half of the Orange—*Scott*

II. Suitable only for adults:

A. Because of advanced style and contents:

The American Story—*Garrett*
 Gertrude Lawrence as Mrs. A.—*Aldrich*
 Admiral Kimmel's Story—*Kimmel*
 Miss Harriet Townshend—*Norris*
 Abbe Pierre and the Ragpickers of
 Emmaus—*Simon*
 Meditations of A Believer—*Legaut*
 The Golden String, The Autobiography
 of Bede Griffiths, Benedictine of
 Prinknash—*Griffiths*
 The Age of Belief: The Medieval
 Philosophers—*Fremantle*
 St. Benedict and His Monks—*Maynard*
 Sincerely, Willis Wayde—*Marquand*
 John Sloan: A Painter's Life—*Brooks*
 Washington Holiday—*Early*
 The Fifth Amendment Today—*Griswold*
 The Situation of Poetry—*Maritain*
 Fellow Passenger—*Household*
 Innocence Under the Elms—*Rich*
 Paloma—*Henrey*
 The Hill—*Chapin*
 New Guide to Intelligent Reducing—
 Hauser
 The Good Shepherd—*Forester*
 Conquest of Man—*Herrmann*

Act of God—*Kennedy*
 The Big Store—*Schisgall*
 The Tall Dark Man—*Chamberlain*
 Academic Freedom—*Kirk*
 Burns Into English—*Seymour*
 The Highland Jaunt—*McLaren*

B. Because of immoral incidents which do not, however, invalidate the book as a whole:

The Royal Hunt—*Moinot*
 The Best From Fantasy and Science
 Fiction—*Boucher*
 By Sun and Candlelight—*Campbell*
 The Curlew's Cry—*Walker*
 Two Tickets to Tangier—*Mason*
 Somebody Up There Likes Me—
 Graziano
 Passport to Paris—*Duke*
 Air Commando—*Vaculik*

III. Permissible for the discriminating reader:

The French Revolution, 1788-1792—
 Salvemini
 Yankees and God—*Smith*
 Mr. Maugham Himself—*Beecroft*
 The Works of Oscar Wilde—*Maine*
 The Godly Seed—*Wyllie*
 The Four Winds—*Beato*
 Coromandel!—*Masters*
 Flesh and Blood—*Mauriac*
 The Friendships and Follies of Oscar
 Wilde—*Broad*

IV. Not recommended to any reader:

To Find A Killer—*White*
 Benton's Row—*Yerby*
 Make the Most of Yourself—*Steiner*
 The Immoralist—*Gide*
 All Men are Mortal—*Beauvoir*
 Of Time and the Calendar—*Achelis*
 The Dark Arena—*Puzo*
 The Freedom Song—*Wilson*
 The Place of Jackals—*Hardy*
 Children of the Stone Lions—*Hackett*
 The Noble Stallion—*Lehmann*
 A Summer Night—*Moorehead*
 Trial—*Mankiewicz*



Lucid Intervals

The golfer had lost his ball, and not unnaturally was inclined to be annoyed with his Negro caddy.

"Why didn't you watch where it went?" he asked angrily.

"Well, suh," said the boy, "it don't usually go nowhere, so it took me unprepared like."

•

In a small town in the mountains a slightly befuddled gentleman came out of the local tavern. Gazing around he spotted the town's only taxicab and climbed into the back seat.

"Take me to Charley's Place," he said.

"But you're in front of Charlie's Place right now," replied the driver.

"O.K., Mac!" said the man as he got out of the cab, "but the next time don't drive so blamed fast."

•

How do I know that my youth has been spent?

Well, my get up and go, has now got up and went.

•

Two women were talking about their husbands.

"My husband," said one, "plays tennis, swims and goes in for physical exercise. Does your husband take any regular exercise?"

"I should say so," countered the other, "last week he was out seven nights running."

•

A Texan arrived at the gate of his eternal home.

"Hmm," he remarked, "ah never thought heaven could be so much like Texas."

"Son," replied the gatekeeper, "this isn't heaven."

•

Landlord: "You have done a good job of fixing up the place. Just for that, I am willing to forget about half your rent this month."

Tenant: "You're very generous, sir. And not to be outdone, I am going to forget about the other half."

•

Dad: "You say you were troubled with dyspepsia in school today? That's a strange thing for a little boy to have."

Junior: "I didn't have it; I had to spell it."

•

A couple drove proudly downtown in their shiny new car and agreed to meet at the parking lot at 2:30 P.M. It was almost time for the man to return to the car when he remembered that he'd forgotten to take the keys from the ignition switch. Running to the parking lot, he arrived just in time to see a thief driving off in his new car. His wife, approaching from another direction, saw the whole affair too, and came running over.

"Did you see the man's face by any chance?" moaned the husband.

"Oh hush, dear," soothed his efficient young bride. "You've got nothing to worry about. As he drove by, I managed to take down his license number."

•

A man from the backwoods country was called as a witness in a lawsuit.

"Can you write?" asked the lawyer for the plaintiff.

"Nope."

"Can you read?"

"Well, I kin read figgers pretty good, but I don't do so good with writing. Now take these signs along the roads. I kin tell how furto but not whurto."

Amongst Ourselves

In the year 1947, eight Redemptorist Fathers came to what is now Liguori, Missouri, to establish a monastery and to set up the headquarters of a far-reaching apostolate of the written and spoken word. In March of this year the first of the eight pioneers was called by death. He was Father Francis X. Darmady, C.S.S.R. The task assigned to him from the beginning was that of promoter of devotion to Our Mother of Perpetual Help, and therefore he did not have very much to do directly with THE LIGUORIAN. But he gave seven and a half years of zealous labor to the cause of making Our Mother of Perpetual Help known to tens of thousands of people, to establishing and reviving devotion to her in hundreds of parishes, and to helping in the task of preparing the Perpetual Help magazine and the novena bulletin that have reached to every corner of the nation. He died at the early age of fifty, and was the first one to be buried in the new cemetery that has been established on the grounds of Liguori, Missouri.

Only eight priests came to set up the apostolate at Liguori, but today there are sixteen priests and one lay-brother engaged in the work. Sometimes we are asked how it is possible for us to publish THE LIGUORIAN at

only \$2.00 a year, and the Perpetual Help magazine at only \$1.00 a year, without paid advertising and without begging appeals of any kind. The answer lies in the fact that these sixteen priests all have the vow of poverty, and therefore give their work to the cause without personal remuneration of any kind. If they received a salary proportionate to their training and their abilities, it would not be possible to carry on the work, nor to offer so much of it free to those who cannot afford to pay for it, at the present rate of income. It is strictly an apostolate taking its cue from St. Alphonsus Liguori, founder of the Redemptorists and patron of the community at Liguori, who, when he was writing his many instructive books some two hundred years ago, often told his printer that he was not interested in making money, but in spreading the word of truth around the world. That is the primary interest of the Redemptorist Fathers of Liguori, Missouri, and to the many individuals who help them carry out this purpose, by making THE LIGUORIAN, PERPETUAL HELP and Liguori's pamphlets and books known and available to others, we give remembrances in our daily community prayers and continuing thanks.

IT IS EASY . . .

to determine the date when your subscription to THE LIGUORIAN expires. Look at the address stenciled on the back cover of one of your copies. If the numbers at the end of the first line read "7-55," your subscription began with the 7th month of 1954, and the last issue you are entitled to receive is that of June, 1955.

It saves us time and money if you renew promptly, or before your subscription expires. Just cut the stenciled address from the back cover and send it in with renewal payment. Be sure, too, to cut this address from one of your copies and send it in when requesting a change of address. We are charged extra postage for every copy sent to a wrong address after you have moved.

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How to Be a Good Wife
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How to Face the Problems of Married Life
How to Make Motherhood a Career
The Mother's Saint

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